Making A Missionary Church

Stacy R. Warburton

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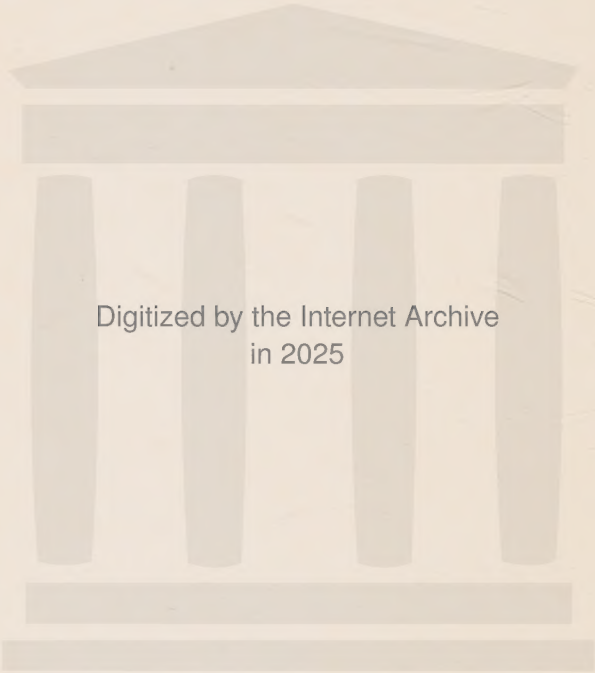
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By

STACY R. WARBURTON

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INTRODUCTION

ACCEPTANCE of the universality of the Christian religion owes its origin to those intrepid missionary Greathearts who pioneered across continents and seas in the name of the King. Slowly, but certainly, the Christian church of whatever name has reached their convictions respecting the essential task of the church itself, and "the blood of the martyrs is the seed of the church." Coincident with the period of the World War, the Christian church, having revised its thinking about missions, entered upon a new era of world service.

This new attitude toward missions required readjustment in matters of program and method. Among the questions asked by churches of their missionary agencies, the most frequently recurring one is, "How may I introduce missions into my church, and what program and materials have you to suggest?"

This book presents an effective answer to this and kindred questions. We have waited a long time for this statement, and know of no other book which discusses this theme so thoughtfully and conclusively. It is carefully analytical, thoroughly comprehensive, and is easy to read. It does not attempt to show how a missionary program may be superimposed upon the church so much as it aims to gear the mechanism of the local church organization into the great world task. The hypothesis upon which

the book rests is thoroughly Biblical, and hence its conclusions and deductions are unescapable. It is not only an excellent exposition of the missionary motive and message, but it is also an overflowing reservoir of information relating to missionary organization and plans. Here is a handbook of missionary methods for Christian leaders which should be read by pastors, Sunday-school superintendents and teachers, directors of religious education, young people's directors, woman's society leaders, and planning committees. For instance, every pastor should read the chapter "The Message of the Pulpit." Every leader of young people should read "Young People and the Social Life." Every official board should know the contents of the chapter, "A Unified Missionary Plan for the Church." The importance of the chapter dealing with the missionary committee and the organization of a missionary church should not be overlooked.

As a book for general usefulness in the "making of a missionary church," we think it is unexcelled and commend it to all Christian leaders charged with the responsibility in the local church organization and in missionary cultivation. Study-class leaders and summer assembly program-makers will discover here an admirable text-book on the subject, "A Program of Missionary Education for the Local Church."

WILLIAM A. HILL,
Secretary of Missionary Education
of Baptist Board of Education.

PREFACE

THIS book is intended as a handbook for church leaders and all others who are interested in helping their church to realize its full mission in the world. It is hoped also that the book may be of use to teachers of missions in theological seminaries and perhaps serve as the basis of a course, which should be required of all who are preparing for the pastorate, in the principles and methods of developing a missionary church.

The book deals with the missionary program of the whole church. There are valuable books on missionary education in the church school, and in a lesser degree some other departments or groups have received attention in books or pamphlets. But it has seemed to the author that there is need for a volume which, while conveniently brief, would consider comprehensively the missionary task of the church as a whole, and would present a unified program of missionary education in which all departments and all groups would find their places. The thesis of the book is the need for a comprehensive and unified missionary plan for the whole church, and upon this are based the plans suggested for the

various groups and departments, the aim being the making and developing and maintaining of a missionary church.

The ideas and suggestions here presented have grown out of the experience of the author, as a foreign missionary, as a pastor of both a rural and a city church, and as a missionary editor and executive. All the plans described have actually been tried with success. Of course not everything suggested is adapted to every church. Judicious choice and modification will be necessary. But the main principles are applicable in every church.

Bibliographies have been added to most of the chapters. These are intended as suggestive only. They should be supplemented by the new books which are appearing constantly. It need hardly be added that the prices given are subject to change.

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I

THE PURPOSE OF THE CHURCH

Has the Church a Purpose?

It is worth while asking the question, for in thousands of churches it is never seriously asked or answered. How many churches, for example, ever hear a sermon on "The Mission of the Church"? Or how many official boards devote a single session to considering why their church exists? Or how many sit down at the beginning of the year and place before themselves the purpose and meaning of the church, and in the light of this purpose study the various phases and departments of the church work to decide how they will attempt to realize the church's purpose in the work of these various departments or societies during the coming year?

The fact is, most churches have a very vague idea of their mission. Most church-members would give a very incomplete answer to the question, "What is the purpose of your church?" And the work many churches are doing is correspondingly vague and incomplete. Pastors make plans for their churches without considering the relation of these plans to the fundamental purpose of the church. The Sunday school has certain aims as to membership, attendance, offerings, etc., but these are quite unrelated to the all-inclusive aim of the church. The woman's society and the men's brotherhood have

plans that too often aim simply at strengthening the organization without reference to the objective of the church as a whole. The Christian Endeavor Society, the Camp Fire Girls, the Boy Scouts, and other young people's societies generally plan independently, and in making their plans consider only the special purpose of their own organization. The fault is not with the different departments and societies, but with the church itself, which all too commonly has no clear aim in view.

Success Depends on Aim

The futility of the ordinary opportunist policy of churches needs no argument. Success depends on aim. The clearer the aim the more definite the plans. The broader the aim the more comprehensive the plans. The more accurately and completely the aim represents the purpose of Christ, the more effective will be the church's work. The results depend on the aim. The work to be done is too large to justify wasteful or unintelligent efforts. The forces arrayed against the church understand just what they are aiming at, and churches cannot afford to be less definite.

What is said of the church is true of the various departments and societies in the church. The Sunday school's success is measured by its attainment of its true purpose. Unless its purpose is known and understood, its highest success will not be attained; numbers and enthusiasm may really obscure the true aim. The young people's society may have the support of all the young people in the church, may have delightful socials, helpful devotional meetings,

and a multiplicity of other activities, yet fail of achieving its real purpose because its purpose, as a part of the larger purpose of the church, is not recognized. We have not begun to achieve the success that will become possible when we stop to consider the question, What is the purpose of the church —of my church? Answer it in the light of the supreme purpose of Christ. The work of the church and of all its affiliated organizations will find its success in realizing this end.

What Is the Purpose of the Church? Evangelism?

Most people would probably say off-hand that the purpose of the church, of any church, is "to win men to Christ"—in other words, evangelism. Different church bodies would interpret this differently, but broadly interpreted it means the enlistment of individuals in personal loyalty and service to Christ. Scarcely any would deny that this is at the heart of the church's purpose. "Go and make disciples," said Jesus, and the love which has drawn the members of his church to Christ inspires them to seek other disciples also. The apostles had a consuming passion to win others to their Lord. The early disciples, scattered abroad by persecution, "went everywhere preaching the word." It is clear from Scripture and the whole history of the church that the purpose of the church is evangelism.

Christian Development?

But does this exhaust its aim? The church is surely intended partly to strengthen and build up its members in Christian faith and experience. "In

union there is strength." Courage, loyalty, love, enthusiasm, all gain strength from the consciousness that others have the same interests and are seeking the same ideals. United public worship gives opportunities for stimulating the Christian life. The study of the Scriptures together adds zest above what is possible in private study, and the united activities of the church continually stir up the members to new consecration and new service. The church is a part of Christ's plan for his followers, but even if he had said nothing about his church, it was inevitable that Christians would associate themselves together in an organization for mutual helpfulness.

Community Service?

While ministering to the souls of men the church has a larger service to the community which takes in all needs, including those not classed as spiritual. To help provide for young people opportunities for social life under Christian auspices, to improve the homes of the poor, to make conditions more healthful, to secure better schools, to aid in bringing brotherhood into the relations between employer and employed, to make life safer and decency surer—all of these are a part of the mission of the church to its community. Every service a church can render to the people within its reach, in the effort to uplift the individual and community life in the name of Jesus Christ and to illustrate the Christian spirit of service and love to all who can see or experience the church's ministry, belongs within the scope of the purpose for which the church, any church, exists.

Church to Establish Christ's World Kingdom

All of these things, however—Christian culture, evangelism, community service—have to do with the direct personal service rendered by the church to the people of the local community only. But the church's mission reaches far beyond this. A study of the New Testament makes it perfectly clear that the true aim of a church is nothing less than to establish the kingdom of Christ in all the earth. Christ came to set up that kingdom. His program he committed to his church. And every church that calls itself by his name is thereby committed to the carrying out of Christ's plans and purpose. The most characteristic feature of his gospel is its universality. He seemed to think always in universals. If he spoke to his own nation it was in terms applicable to all peoples, and his teachings are found to be practicable for all races to whom they have been carried. He was not more interested in winning the Jews than in winning the Greeks. His offer of life and fellowship was to all who would accept it. One of his last words was a prophecy of the flockings of peoples of all nations to his standard: "I, if I be lifted up from the earth, will draw all men unto myself" (John 12 : 32). And the Commission which he gave to his disciples was not limited to place or people: "all nations," "every creature," "all the world." Christ's mission was to establish the kingdom of God in the hearts and lives and relationships of all people in all the world. His purpose was world-embracing. His plans included all peoples. His mission was a universal one.

This is the mission which the apostles understood Christ to have committed to them. There were Judaizers — narrow nationalists in religion — who wanted all converts to follow Jewish law and customs, but even these did not oppose the preaching of the gospel to the Gentiles. Christ's command, "Go ye and make disciples of all the nations," was accepted and obeyed by the apostles and the early church, and as a result we have a New Testament which is throughout a missionary book, and as a greater result the universal gospel of the universal Christ has been proclaimed to practically all nations.

Every Church a Missionary Organization

The mission of every church is the mission of Christ and the apostles—to give the gospel to the whole world. That means that every church is a missionary organization. All the world is its field. Its responsibility to one part of that world field is no greater than to another. If it is under obligations to make its community Christian, it has equal obligations to make China and India and Africa and South America Christian. A church cannot be loyal to Christ and make any gradation in its purpose. It cannot say, for example, "We must take care of our work for those in our own city—our evangelistic work, our social service—and then so far as we can we must do our best for missions." *All* is missions, and the church's neighborhood and the world's frontier are both equally to be considered in the church's purpose and plans.

One of the most encouraging things for the kingdom of God is the increasing number of churches

that accept as their purpose the winning of the whole world to Christ and build their programs and plans around it. Yet such churches are still all too few. As we have pointed out, very many churches, even good-sized, active churches, never stop to consider what their purpose is. Most churches that would make a serious study of the subject would doubtless accept unreservedly Christ's program and purpose as theirs. The trouble is, the matter is not considered seriously and deliberately. With a world purpose in view, plans and activities would be more unified and more comprehensive. The whole work of the church would be far more effective. The outlook of the church would be wider. The interests of the members would be more diversified. Sympathies would be deeper. Activities would be greater. And best of all, the church would be taking its part in the full program of Jesus—the redemption of the whole world.

No Conflict with Other Purposes

Taking this as the purpose of the church does not mean a choice between the missionary purpose and other purposes. Rather all other worthy purposes and aims are included and comprehended in the missionary purpose. For example, to have the redemption of the world as the church's controlling purpose does not limit in any degree the effort of the church to win to Christ members of the congregation or of the community who are not Christians. On the contrary, that is genuine missionary work. Missionary work in its largest sense includes every effort to establish the dominion of Christ

wherever it does not hold sway, in the hearts of men and in the life of mankind. Evangelism takes its place in that all-inclusive purpose. Teaching is vital to its realization. Social service is necessary to its complete fulfilment. None of these phases of the church's work is likely to be given its proper place in proportion to the whole work or to be conducted in the true spirit unless thought of as a part of the world missionary program of the kingdom. They are all means to the one great end of winning the world to Christ and his ideals. Their meaning and value depend on the missionary spirit that enters into them.

Considering missions in the narrower sense, as commonly understood, it is simply the extension of evangelism and Christian education and Christian social service beyond the local community to other communities in our own and other lands. The work which a church is doing in China through an evangelist missionary is the same as it is doing in America through its pastor. And the work it is doing in India through a teacher missionary is just what it is doing in its Christian schools in this country. The fact is, there is no real distinction between a church's local work and its missionary work. They are essentially the same. The only line of demarcation is an imaginary geographical one. The local work is carried on where the members of the church can see it and have a part personally in it: the missionary work is conducted where they cannot see it and where they have part in it through their gifts, their prayers, and their representatives.

Missionary Success Depends on Leaders Getting this Conception of the Church's Mission

If the missionary work of the churches is to be fully successful the leaders of the churches must come to understand the missionary purpose of the church. By this is meant not the denominational leaders but the leaders of the local churches—the pastors and official members. For missionary work is in the final analysis the work of the local churches, and what a local church does depends on its leaders. Primarily the responsibilty for leadership rests upon the pastor; his attitude, his ideals, his aims, his intellectual and spiritual horizon, his interpretation of the gospel of Jesus and of the mission of the church, will inevitably determine the interests and activities and achievements of his church. If he interprets the mission of the church with a major emphasis on its local application, his church may be active in evangelism and community service, but is not likely to do much for those beyond its locality. If he has not grasped the conception of the church as a missionary organization, responsible to Christ for establishing his kingdom in all the world so far as its resources make that possible, he may give a limited attention to missions, but it will be secondary and subordinate to the attention he devotes to the development of the church's local work—evangelism, religious education, community uplift. In loyalty to his denomination he may present the denominational missionary program to his church, and even be active in pushing it, up to a certain point, but unless he is

mastered by the passion of Jesus for world conquest he will not make his church a missionary church, and his own activities in behalf of missions will depend on the urging of the denominational boards or his concern for his denominational standing. Even the financial contributions of the church will not be all that is possible without the inspiration of the missionary motive deep-seated in the heart and life of the pastor. And money, important as it is in God's plan for his church's work, is not the only thing necessary. There must be prayer, earnest, persistent, intelligent, and the offering of lives for missionary service. These depend generally on the pastor—his personal influence and efforts as he goes about among his people, and his plans and his spoken messages.

In other words, the pastor is the key to the missionary situation, and what his church is and does depends on him. In Chapter III we indicate how he can develop an intelligent missionary ideal for himself. It is sufficient here to emphasize the essential importance of such an ideal and to point out how few pastors enter fully into the conception of the establishment of Christ's world kingdom as the real, fundamental work of the individual church. Missions will not take its rightful place in the program of the local churches, and the missionary efforts of the churches and denominations will not achieve their full success, until pastors and other church leaders understand the primary work of their churches to be missions, of which everything else is a part or for which it is a preparation.

Sharing the responsibility of the pastor for the missionary outlook of the church are the official members, superintendent of the church school, deacons, stewards, members of session, etc. The first work of the pastor is to train the official leaders to a right conception of the church's mission and an intelligent activity in missions.[1] Next to the pastor, they are the ones who determine the attitude and direction of the work of the church. Indeed, they can strongly influence the pastor in the formation of his ideals and the formulation of his plans. And in some parts of the church's work they have almost if not quite as much influence as the pastor. In the church school, for example, the superintendent can largely determine the amount and quality of the missionary education which the pupils receive, and can greatly help or hinder the pastor's efforts to realize the school's missionary aim. So that it is almost equally important that not only the pastor but all the official leaders of a church have the missionary vision and understand the missionary purpose of the church. And of course the possibilities of the church in the working out of its mission will not be realized until every member is fired by the missionary zeal and dominated by Christ's passion for world conquest. This must be the aim of pastor and officers, in their work of leading the church in the task Christ has given it.

A Purpose Worth While

Here is a purpose that is worth while. Any church that sets before itself as its aim and goal

[1] See Chapter IV.

the establishing of the kingdom of God in all the world and in the lives and relations of all men, will not fail to grow in strength or to develop its members spiritually or to reach the people of its own community. The greater includes the less. There is no greater aim or ambition than the missionary purpose. And to make every other aim and every other plan contributory to this matchless one which is Christ's, is to make certain the fulfilling of every lesser one that is worthy. The greatest need in the kingdom of God is churches and pastors big enough and bold enough and Christlike enough to take a chance on success at home, in their own community, for the sake of success in the great world field which the Lord has committed to them. God will not fail a church or a pastor that takes such a venture of faith.

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II

A UNIFIED MISSIONARY PLAN FOR THE CHURCH

Need for a Unified Plan

A unified missionary purpose for the church, as outlined in the preceding chapter, naturally means a unified missionary plan for the whole church. If a church sets before itself its missionary objective, and holds that objective continually before itself, all departments of the church and all phases of the work will be considered in its missionary plans, and the missionary objective will be in the foreground of the plans for each and all of these. This logically means a unified missionary plan for the whole church. All too few churches now have such a plan.

Think of some of the churches with which you are familiar. Some organizations pay no attention to missions whatever. Others are likely to make each its own missionary plans, without reference to those of any other. The woman's society follows plans suggested by the denominational women's board. The Sunday school bases its plans on help furnished by the missionary education department of the denomination or by the Sunday school association. The young people's society also has its own independent plans. And the church at large makes its plans without considering the relation of these and other departments to them.

The financial objective is the most common exception, the various departments and organizations of most churches uniting in relation to the amount which the church decides to contribute to the denominational missionary enterprise. Yet even this exception is not always in evidence, and the church at large may be working for an apportionment to be applied to the general missionary purposes of the denomination, while the young people's society or the Sunday school is trying to raise a separate sum for a special object that has attracted them, or even giving all their missionary offerings to work entirely outside the denomination or the church's plan.

The need for a unified missionary plan for such a church is self-evident. Only by making a plan that will take in all the organizations and departments, whatever may be their special purpose, and on the other hand relating all its missionary activities to this unified plan, and organizing its work and membership and resources in such a way as to make possible the carrying out of this unified plan, can a church make its full contribution to the great missionary enterprise and fulfil its purpose as a church of Christ.

We do not lack for books dealing with the principles of missions and the larger missionary questions, nor for suggestions for the missionary work of special bodies in the church, especially the Sunday school and the woman's society. But there is no book that deals in a practical, comprehensive way with the missionary work of the local church as a whole, the making and carrying out of a unified

plan for the whole church and all its departments and activities. So that a chapter at least may very profitably be devoted to the consideration of such a plan.

Missionary Education not Distinct from Religious Education

One reason for the lack of attention to the formulation of a unified missionary plan in so many churches is the distinction which has been made between missionary education and religious education—a distinction which is entirely false. The two are not separate and unrelated. Religious education includes missionary education, and no course of religious education is complete that does not include full and adequate study of missions. Nor can any one—pastor, church officer, teacher or any one else—be considered educated in religion who is not informed on the great missionary teachings of the Bible and the great names and achievements of the modern missionary enterprise. Unfortunately not all religious leaders are qualified according to this standard. There are plenty of teachers in church Bible schools who seldom or never teach a missionary lesson from the Bible, and there are plenty of pastors whose plans for religious education in their churches have little or no provision for instruction in missions, leaving this to the women or the young people's society.

The fault is twofold. In the first place, the leaders of religious education for a long time refused to give place to missions in their plans and courses. Some had not seen the missionary vision; some

looked upon education in missions as important, but considered it outside the province of Bible-school teachers or other educational leaders in the church. So those who understood the fundamental importance of the missionary spirit and outlook in the life of every Christian and every church were compelled to bring out separate courses in missions and promote special plans for missionary education. On the other hand, missionary leaders have been jealous for the work so close to their hearts, and have often insisted on promoting their plans for missionary education apart from the established departments of religious education, even where these were favorable to cooperation. The result has been the false distinction between religious education and missionary education, which has reacted unfavorably on the missionary ideals of the local church and on the unification of its missionary plans.

All Departments Need Missionary Education

The need for a unified, thoroughgoing missionary plan in a church is clear from the fact that all the members of the church, young and old, need missionary education. Naturally we think of education as belonging to the Sunday school. And we have begun to educate the children and young people in the school in missions. But we have only begun.[1] It is supremely important that from the earliest stages of their experience of religious teaching, children should have a true conception of the gospel of Jesus and the relation of God to all his children. Of course the details of missionary biography and his-

[1] See Chapter VII.

tory and geography cannot be given all at once, but the great " whosoevers " of the Bible can be taught, and illustrated with stories from mission lands. Then gradually the heroes of missions can be introduced, with the rest of the full-rounded course of missionary instruction which should form a part of the curriculum of religious education. It is an entire mistake to suppose that missions properly taught will not interest the members of the school. The trouble is not with the subject, nor with the boys and girls—they will listen open-mouthed to some of the stories that can be told—but with the teachers, who have not grasped the greatness of the gospel, or allowed their imagination to give them the enticing vision of the world purpose and opportunity of their church. Every boy and girl in the church should have the privilege of starting right in his study of the Bible, the gospel, and Christian service.

But education is not limited to those in school. Most people know a good deal more than they learned in school—more current history, more about life in many lands, more of human nature and human needs, more about how to live and how to do things in the world. There is a good deal more to be learned than is contained in the more or less elementary course most of us studied in school. In the same way there is a good deal more to be learned about missions than can well be included in the curriculum of the church school. And those who are not in the school should have the chance to learn and to keep on learning the great things of God's great kingdom. Moreover, those in other groups,

like the men's brotherhood, the women's society, the young people's organizations, the Boy Scouts, etc., have a group consciousness that leads them to look at things from their own special view-point. Advantage should be taken of this by the church in its missionary education plans, and every organization and group be included in a unified, comprehensive plan. The boys, for example, will jump eagerly at stories of missionary heroes told from the point of view of the Scouts, the young people will recognize the special responsibility and privileges that belong to them as young people, the women will feel the needs of women when these come to them as members of the women's society. Some of these groups are receiving worthy attention—for example, the women's society—but others receive scant notice in the plans for missionary education of the ordinary church. The recognition of missions as the chief purpose of the church, and the adoption of a unified missionary plan which will take in the whole church with all its various departments and organizations, will make up the deficiency and give to every member of the whole church the knowledge of what God has done and is doing and can do in the world, that is the joyous privilege of every Christian.

All Need Missionary Activities

A comprehensive missionary plan will include not only learning but doing. To absorb knowledge without putting the knowledge to some use may give a broader horizon and stimulate mental interest, but surely does not make the time and thought yield

all it should, for oneself or for others. This is true of all knowledge, and especially knowledge that is related to the world kingdom of Jesus—a wide enough field as we shall see. Christian activity ought to be planned in every church to take in every member. And when we remember that the supreme work of the church is the establishing of the kingdom of God in the whole world—the missionary task—we shall realize the importance of giving every member a part in the missionary activities of the church. These activities will of course include the raising and giving of money; but this is not the only missionary activity in which members of a church should engage. Missionary prayer should be planned to fit the interests and experience of the various groups in the church. And personal service through missionaries abroad and especially in local mission fields at home, within the reach of every church, should have its place among the well-planned activities of a church in fulfilling comprehensively its missionary purpose.

The Work Needs the Whole Church

Conversely, the whole church is needed by the missionary task. As pointed out, various groups, the women, the men, the boys, etc., each appreciate more than other groups certain features of the spreading kingdom enterprise, and each can therefore along these lines make to some degree a more effective contribution to the world work than others. What women have contributed can be appreciated only by those who know how vast a revolution has been wrought in the lives of Eastern women by the

message Western women have carried them. The enthusiasm, fearlessness, originality, and consecration of youth is ever needed by the missionary enterprise. The experience and vision and business acumen of men of affairs must be increasingly enlisted in this biggest and most important of all businesses. And the participation of even the boys and girls is quite essential to remind us of the children in heathen lands, born not heathen but just children, for whom we ought to do our mightiest to save them from *becoming* heathen.

In other words the work of missions calls for the enthusiastic, intelligent enlistment of every group, department, and organization in the church. It is too vast and too varied a task to belong to only a certain group and only a part of the church. The work will be successful only as all groups and departments—the whole church—are brought into the program of missionary activity. All must find their place in the church's missionary plans. Hence the need for a unified missionary program for the church.

Unified Missionary Plan Will Be Comprehensive

A unified missionary plan for a church, linking up all departments to a well-planned program, is far more likely to be comprehensive and complete than the unstudied program that is so common. It will include a carefully planned program of *missionary education.* All groups, departments, and organizations will be provided for; there will be something for every member of the church, young and old, carefully chosen to fit the capacities, experience,

and interests of each. All phases of missions will be included in the educational program. Stories of heroism, descriptions of life in mission lands, tales of missionary work, studies of missionary methods, the Biblical basis of missions, achievements of missions, present-day missionary ideals and objectives, the missionary situation in home and foreign fields, missionaries and fields of the church's own denomination, need and qualifications of new missionaries, need and results of missionary prayer, the financial side of missions, our personal responsibility—all subjects which will make up a complete course in missionary education should have their place in the educational plans for the different parts of the church.

Prayer will be given a prominent place in the missionary program. There should be education in prayer, as already suggested—its authority in Scripture, its scope, its purpose, its results, its possibilities, but the practise of prayer for missions should also be provided for, with definite plans for the use of this mighty divine means to accomplish results.

Giving of money must be included in the unified plan, not haphazard giving, but carefully studied and arranged, according to the best proved methods and the recommendations of the church's denomination. Here, as with prayer, all groups in the church should be reached and all kinds of missionary work should be included in the objects for which the money is given.

Personal missionary *service* should have its place in the program also. This is too commonly left out of the missionary plans of a church, as though all

our mission fields were far away and all our missionary work must be done at arm's length or through others. There is hardly a church that does not have a mission field within reach—often right at its doors—and all the members of the church should be enlisted, so far as possible, in definite plans to reach with the gospel ministry those in the church's local mission field. Old and young can find a part in personal missionary work, and the unified plan should make full provision for this. There are also personal relations with missionaries which are helpful and important and which should be planned and encouraged.

Unified Plan Will Solve Missionary Problems

A comprehensive plan, taking in the whole church, and covering all phases of missions, is essential to the full success of the missionary enterprise. In the first place, such a plan will give the church-wide knowledge of missions without which the cooperation of the members generally in giving and other missionary service cannot be expected. The widest and most thorough missionary education is necessary for the largest practical results, and this is possible only when the whole church is united in a single, comprehensive plan. In the second place, a unified plan brings all groups in the church into one combined financial program, making possible the fullest and most effective use of the financial resources of the church. In the third place, a well-studied program of prayer is assured in a unified missionary plan, educating the young in the wide-ranging power of prayer, widening the spiritual horizon of

the whole church, and releasing divine resources that are available in proportion to the prayers of Christians. In the fourth place, personal Christian service, so tremendously needed in local home-mission fields, is made available, being a necessary part of a church's unified missionary program. And finally, a unified plan emphasizes the fundamental importance of missions, and besides creating the mental and spiritual foundation on which the missionary results mentioned can be built, gives a stimulus to all the other work of the church and presents to the community a true idea of the church's complete work and purpose. Only a unified missionary plan can solve the pressing problems of missions and make possible the conquest of the world for Christ.

How Make a Unified Plan?

We have seen what a unified missionary plan is and what it should include. Consider now the details of the plan. How shall a church go to work to make it? First of all, let it be understood that the details will of necessity differ in different churches and different denominations. Fundamentally the plan will be the same, but the details will vary according to the organization, size, denominational traditions, missionary development, educational and financial resources, and community surroundings of the church. No suggestions made here can be followed without variation, but must be adapted to the local conditions in every case. The denominational program should be considered, and the church plans should be linked up to that pro-

gram. The suggestions of the various denominational boards or societies as to organization and plans should be taken into account in making the church plan. The various groups and organizations in the church need to be studied, with reference to the extent of the plan. The personnel of the church, in number, education, availability, etc., is another factor to be considered. Let no one think, however, that his church is peculiarly situated and has difficulties that other churches do not have, and that hence a unified comprehensive plan is impracticable in its case. The plan need not be elaborate, but no other plan is worthy of the great kingdom cause for which each church exists, and no other will enlist all the resources of the church in this great cause.

Church's Official Board Should Make Plan

The planning of the missionary work of a church ought not to be left to the missionary committee or any other subsidiary body. This is the church's supreme work—its largest, most important task—and the highest official group in the church should have it in charge. As it is a unified plan which is to be made, including all departments and relating all to the one comprehensive program, the construction of the plan should not be left to any individual nor to the representative of any society or organization. The president of the woman's missionary society can make a large contribution in the making of the church missionary plan, but cannot make a satisfactory plan for the whole church. The young people's society may have a good missionary committee, but its chairman is not able by himself to

plan the missionary work of the whole church. Neither of these, nor any other leaders, by themselves can plan the work of the whole church. All lines of work and all departments of the church should have a share in the planning of the church's missionary program. If the church is properly organized, the chief official body includes representatives of all the various phases of the work—Bible school, woman's society, young people's society, men's brotherhood, etc.—besides the more general interests of the church. Quite too generally the official board is not thus made up, and there is no board or committee which can intelligently consider the work of the church as a whole, with all its many societies and other special groups. The lack of such a central planning board is a sufficient reason for the aimless, inefficient work of some churches. Where such is the case, the highest official body—deacons and trustees, trustees and stewards, session, or whatever it may be—should call into council with themselves the official representatives of all the principal organizations and departments and various phases of work, and of course the missionary committee, if there is one. The final decision should be in the hands of the official board itself, that the plan adopted may be the official action of the church, but all available wisdom should be sought in this most important task.

Before the board meets to make the plan, the pastor, as the one primarily responsible, should give the matter his most careful and prayerful thought and study. First of all, he needs to grasp fully the missionary purpose of the church and believe un-

flinchingly in it as Christ's mission for his church and as a possibility for his and every other church. Then he must study thoroughly the whole subject of missions and particularly the missionary work and program of his own denomination. If he is keeping up his studies and is keeping informed on the work of the kingdom, this will not be a great task. Next he has to consider the different groups in the church. And finally he has to block out a plan for the official board to consider. The director of religious education, if there is one, and other educational and missionary leaders in the church, can be of help to him in this task.

Then the board is called together—not after the midweek prayer-meeting nor when only a few can be present, but for a whole evening on a date carefully considered to secure the largest and most representative attendance. The importance of the meeting should be emphasized strongly so that all will come realizing their responsibility. The meeting should be given up solely to the consideration of the church's missionary plan; other business should be considered at a different meeting. Make it clear that missions is of the first importance.

When the board meets—with representatives of the various church interests if these are not adequately represented in the board—the first thing is a study of the purpose of the church and its missionary character and objective. This should be led by the pastor, who should have prepared himself well by a careful study of the Scriptures. It need scarcely be added that unless he has a thorough conviction himself regarding the missionary purpose

of the church, he cannot convince his board or carry them with him in any plans he may make.

Then the question should be considered, What should a Christian know of missions?[2] List every phase of missions that you think may properly be included. Do not be afraid of making the list too long; you can modify it later. Classify the subjects listed, so as to indicate those of most immediate importance.

Then consider the departments and organizations in the church. List them all, not omitting any, even those apparently least related to missionary work, for you will remember that this is to be a comprehensive plan for the whole church. Now what subjects of knowledge, activity, and service that you have listed can be assigned to the various departments and organizations? For example, the Bible school should include in its curriculum certain subjects for study, and certain activities also. The women's society should provide for certain special phases of information, and should plan for prayer and giving and also local mission work. Raise the question about every society, guild, and other organization connected with the church. Ask about each, How can it be utilized to build up its members in missionary knowledge and interest? How can it be used in the doing of actual missionary work? Some of the phases of the missionary plan that may properly be assumed by the different departments, are considered in detail in later chapters of this book. It will be seen at once that both the educational subjects and the forms of service must be

[2] See page 112.

graded to the ages and Christian development of the various groups. Careful thought needs to be given to this, in order that the plan may not break down by being ill-adapted to those for whom it is prepared.

As an aid in securing unity of plan and effort, one country or field may be chosen, or one foreign and one home field, planning the study and activity around these. These special interests will need to be changed from year to year, however, so as to cover the whole field of missionary knowledge. And there are some subjects and some lines of service that perhaps will not be related to the special field of interest, that may be included in the plan each year. The denominational program should be followed, and the church plan should be related closely to it. The financial objective should be that proposed by the denomination, and the financial plans of every organization should be linked up to this objective.

Thus make up the missionary plan for your church. *A few cautions:* Do not attempt too much the first year, but whether the program be small or great let it be a unified one, linking up every organization in the church to the one plan. Do not be afraid of undertaking new lines of study and activity; keep in mind the fundamental missionary purpose of the church, and see that some part of the program is given to each organization and group. Do not try to force the plan through or any part if it; most churches cannot be driven, and most church societies and clubs are pretty independent. If the pastor has been educating his church in mis-

sions, as suggested in other chapters of this book, there will be little difficulty in securing the cooperation of the leaders of the various organizations, especially if they are taken into counsel by the official board; but there may be a leader who balks and kicks, and some very patient and diplomatic work may be necessary, coupled it may be with "prayer and fasting," before hearty team-work is secured. But the effort is abundantly worth while.

Suggestive Plans

We give here two plans to illustrate the uniform missionary plan that has been described, one a comprehensive program of missionary information and service for the whole church, the other a study of one subject by the whole church. They will show what is intended and indicate the possibilities of the unified plan. In the last analysis, each church must work out its own plan, developing and improving it from year to year. The important thing is to adopt the principle of a unified plan for the whole church and to make a beginning along such lines as may be most practicable.

Plan I

A Comprehensive Program for the Whole Church

Bible School

Aim: To gain the spirit of world friendship and to lay a foundation of missionary knowledge.

Course: As suggested in Chapter VII.

YOUNG PEOPLE'S SOCIETIES

Aim: To supplement Sunday-school course with more concrete knowledge and with practical service.

1. YOUNGER SOCIETIES

Program of Information: Programs, dramatizations, talks, on children and young people of other lands and races; church reading course.

Program of Service: Friendly service to foreigners in community, White Cross work, summer Christmas-tree for a missionary, collecting curios and photos, etc.

2. OLDER SOCIETIES

Program of Information: Study classes, programs, debates, dramatizations, on missionary work and problems, especially the missionary plans of the denomination; church reading course.

Program of Service: Missionary work in the community (including friendly visiting), White Cross work, summer Christmas-tree, relieving definite needs of missionaries, making maps and posters, volunteering for Christian life service, contributing through church treasury, etc.

WOMAN'S SOCIETY

Aim: To supplement Sunday-school course with more intimate knowledge of women and children of other lands and races, what has been done for them and what still needs to be done.

Program of Information: Study classes, programs, dramatizations, addresses, on work of denominational mission boards and missionaries; church reading course.

Program of Service: Missionary work in community, White Cross work, relieving special needs of missionaries, extension work for women not in society, contributing through church treasury, etc.

MEN'S BROTHERHOOD

Aim: To supplement Sunday-school course with more intimate knowledge of men of other lands and races; to understand the larger affairs of their national life from the Christian point of view.

Program of Information: Study classes, addresses, debates; church reading course.

Program of Service: Friendly service to foreigners in community, relieving definite needs of missionaries, providing material for missionary museum and library, contributing through church treasury, etc.

GENERAL

Aim: To present to the whole church the missionary purpose of Christianity; to provide missionary material for all groups in the church.

Program of Information: Missionary sermons, missionary references in sermons and prayers, addresses on the denominational program, stereopticon lectures; missionary training of church officers; literature, museum, bulletin-board, calendar; home stories and games.

Program of Service: Systematic enlistment of members in definite missionary prayer; weekly giving to missions by all members; enlistment of qualified young people for Christian life service.

PLAN II

ONE SUBJECT FOR WHOLE CHURCH

E. g., Japan

This is a simplification of Plan I, the attention of the whole church and of all organizations being

focused upon Japan. The suggestions given in Plan I can be followed, limiting the programs of information and service to Japan, the Japanese, and missionaries to the Japanese. Plan II may have a foreign mission topic for one part of the year and a home mission topic for another part. The topics can be varied from year to year. The subjects suggested by the Missionary Education Movement may be taken up if desired. The following is a brief outline:

BIBLE SCHOOL

Course of study and service as suggested in Chapter VII, focusing attention upon Japan.

YOUNG PEOPLE'S SOCIETIES

Customs in Japan and relation of the denomination's missionaries to them.

WOMAN'S SOCIETY

Women and children of Japan.

MEN'S BROTHERHOOD

Men of Japan.

Japan and America from Christian standpoint.

GENERAL

Illustrations from Japan in sermons.

Stereopticon lectures on Japan.

Reading course, stressing Japan.

News items and pictures on Japan in calendar and on bulletin-board.

Home stories and Japanese games for children.

Use of literature on Japan.

The carrying out of the plan calls for the missionary organization of the church. The plan will not be put into operation or carried through successfully without responsibility on the part of some who are carefully selected and definitely assigned to the task. We reserve for Chapter XV the discussion of that phase of the plan, but it should be recognized at the beginning as of the utmost importance.

A Unified Plan for Each Denomination

In concluding this chapter a paragraph may properly be added regarding a unified missionary plan for each denomination. In some denominations such a plan is in operation, but in others the adoption of special forward movement plans and promotional campaigns has tended to emphasize the immediate financial objective at the expense, for example, of general missionary education, so that the denominational program gives little place to the educating of the church in missionary knowledge. Yet the latter is fundamental, and the success of the whole missionary program depends on it. The trouble is that the immediate financial objective looms so large, and it seems so essential to concentrate attention and effort on this, that the more fundamental education is obscured. Some attention of course is given to this, but only in connection with the financial campaign. Nothing could be more short-sighted. The neglect of missionary education makes the securing of future funds more difficult. It would be far better to spend less on the immediate program and lay a strong foundation for the future, even at the expense of somewhat smaller immediate

receipts. In the long run the financial results would be vastly increased.

Every denominational program ought to include thoroughgoing plans of missionary information and service. Every board and agency having any part in missionary education should be brought into the program. The theological seminaries ought to be enlisted in cooperation, so that the courses given by their teachers of missions may be more intimately related to the needs of the churches and the program of the denomination. Almost nothing along this line has been done, and in most seminaries the missionary instruction is entirely unrelated to the needs of pastors, churches, and the denomination. Each local church should be urged to adopt a unified and continuous missionary program for all departments and groups. The whole denomination should be enlisted in a unified program. The leaders in all denominations may well restudy their missionary programs with a view to making them comprehensive in the widest sense.

III

THE TRAINING OF THE PASTOR

The Pastor the Key to the Missionary Problem

No plan can work itself. Some one or some group, as pointed out in the previous chapter, must be responsible for carrying into operation the missionary plan of the church. And the chief responsibility rests upon the pastor. He is the key to the whole missionary problem. Upon his grasp of the fundamental missionary principles of the gospel, his missionary knowledge and intelligence, his ability to apply these principles in the making of the church's missionary plan, and his faithfulness, perseverance, and tactfulness in carrying the plan into effect, depends the success or failure of the church as a missionary organization. If he does not have a profound conviction that the supreme purpose for which his church exists is to establish the reign of Christ in the whole wide world, his church cannot be expected to have as wide a horizon as that. It is quite natural to have most prominently in mind the things you can see. The needs and opportunities in the community are tangible and are likely to impress the members of the church more strongly than the situation beyond the community, where the people are never seen and their needs are never felt at first hand. Yet every church is responsible equally for the Christianizing of its own community and the Christianizing of the world outside. It

rests with the pastor to give his people a clear understanding of the universal character of the gospel and its universal imperative, to develop in their hearts and minds a solid conviction of the missionary character and purpose of their church. Whether they are little Christians with a narrow conception of the gospel and of Christ and a limited horizon of Christian service, or whether they are great Christians, grasping the mighty idea of a world gospel and the unlimited scope of activities open to them and to their church, depends on the pastor. What he is they will inevitably be. His church will succeed or fail in its mission as he succeeds or fails to grasp the fundamental meaning of that mission.

The pastor must be the teacher of his church; he must lead them in the continual acquiring of missionary knowledge. The interest of the church and its members will naturally be directed toward the things that are known. There is plenty to interest in the story of missionary conquest, and the story is readily available for those who want to know it, but without suggestion and direction on the part of some one the members of the church will for the most part remain in ignorance of the fascinating and inspiring tale. The pastor must know the facts and know where his people can get the facts. If he does not know, they will not know. And if they do not know, they will not pray and they will not give. The pastor must in this, as in everything else in his church, be the leader, and by his own example and his enthusiastic and well-planned suggestion lead his people into a growing knowledge

of Christ's expanding kingdom. The making of a missionary church depends primarily on the pastor.

We have already noted the place of leadership which the pastor must take in formulating the missionary plan of his church. It is he who must survey the church, study the various phases of the missionary problem, and block out a preliminary plan for the consideration of the official body which is to act upon it. Let us emphasize again that by no means should he suppose that he can turn over to some one else in the church the leadership in this important task. He cannot hope for ready acquiescence and enthusiastic action unless he himself presents the plan to his church leaders. But any pastor will do well to take counsel with some who are specially fitted to advise, and if a church has a pastor who is not trained to study and who has little ability in making plans, happy is that church if the pastor is willing to take advice and accept the wisdom and experience of others.

It is the pastor also who must lead the church in putting into operation the missionary plan which has been adopted. Some organization will be necessary,[1] but in any case the pastor must assume the responsibility for making the plan a success. In the first place, the leaders in the various departments or societies need a good many suggestions as to carrying into effect the parts of the church plan that belong to them. They need encouragement, too, and the contagious enthusiasm of the pastor. And the pastor needs to supplement the work of the various leaders by judicious suggestion and volun-

[1] See Chapter XV.

tary aid, though of course he can wreck the whole plan by untactful "butting in." Especially in the more general work of the church, the public services, the preaching, the pastoral work, he must make it evident that he is interested heart and soul in the church's missionary plan. Certainly if in anything he is to lead his church, the pastor must be at the forefront of its supreme work, its missionary task. He is the key to the missionary problem.

The Responsibility of the Theological Seminaries

Pastors need to be trained for leadership in the missionary work of their churches, and this training, like their training in Bible interpretation and preaching, may properly be expected to be given them in the theological seminary. Unfortunately, however, the seminaries that give an adequate preparation for missionary leadership in the home pastorate are few and far between. Very few emphasize adequately the fundamental missionary purpose of the church. Only here and there is one found that offers its students a comprehensive survey of the church's missionary problem. And strangely enough, there are not a dozen seminaries presenting a full course in missionary education, or the principles and methods of developing and maintaining a missionary church. Theology, church history, homiletics, and Biblical interpretation are well provided for, and many seminaries are now building up strong departments of religious education. But only a few have a full-grade professor giving full time to missions. Most men go from the theological seminary into the pastorate

with little preparation for the great task of making their churches missionary organizations, which shall do their full part in establishing a world kingdom for Christ. They have to pick up, wherever they can get them, through years it may be, the principles and methods with which they ought to have been familiar when they came out of the seminary.

Responsibility of the Colleges

Perhaps the colleges have some responsibility also in the missionary training of the pastor. Perhaps only denominational colleges will include missions as a part of the curriculum, though the question may properly be asked whether a department of religion ought not to be found in a complete college. But certainly every college graduate, especially those planning to enter the ministry, and who are to teach people the principles of the world-wide kingdom of God and lead the church in making Christianity world-wide in its scope, ought to have a world spirit, an international outlook—to view events in their universal relations and to be free from national prejudices and provincial ideas. Some courses to give this outlook and spirit should be part of the curriculum of every college. Even foreign missionaries not infrequently go out without this essential preparation, ignorant of the great world movements and provincial and nationalistic in their outlook and interest. The dean of one of the language schools for new missionaries in the Orient recently indicated this as the greatest handicap new missionaries have. Pastors, who are to organize and promote the plans for sending out missionaries and

maintaining their work, need the international outlook quite as much as the missionaries themselves, and the best place to secure this should be the college.

Responsibility of the Churches

Certainly the churches are responsible for the missionary training of pastors. The president of a theological seminary said, when some one criticized the output of the seminaries, "We do the best we can with the material the churches send us." The early church training of a pastor counts for quite as much as his studies and experience in later life, so far as his outlook and interest are concerned. The writer vividly remembers going as a boy to meetings of the "Little Gleaners" mission circle led by his mother, playing with other boys while the young women sewed patchwork, but stopping to listen to the missionary stories and to the song "Two cents a week and earnest prayer"; and he credits largely to his early training his appreciation of the universal aspect of Christianity and its demand upon every Christian for missionary passion and missionary service. Teach a boy in Sunday school that Christ came to win to God everybody, black or white, yellow or brown, Oriental or Occidental, American or Japanese, show him that Jesus' promises are for him only because Jesus said "whosoever" and "every one," talk to him of the gospel in broad terms, fill his mind with the thrilling stories of missionary heroism and the devotion of converts from heathen religions, spread out before him the bigness of the kingdom and the opportuni-

ties it offers for doing big things, and if he enters the ministry he will be thoroughly missionary in spirit and will set the true ideal before his church. Many young people never hear a missionary sermon from their pastor, never have the missionary teachings of the Bible presented to them in Sunday school, never have a missionary book placed in their hands, and if they give anything for missions it is in response to a more or less perfunctory appeal, made in loyalty to the denomination rather than in full appreciation of the missionary purpose of the church. And very many pastors see something of the missionary meaning of the church and appeal for missionary offerings, but find the task a hard one and receive a poor response because back in their home churches in early days they never had things presented to them in true proportions. Their missionary education was neglected at its foundation, and it is hard for them to overcome the handicap. Nothing can take the place of the church itself in the training of the pastor for missionary leadership.

The Pastor's Training Should Be Continuous

But it is not to be supposed that a pastor's missionary training is to be limited to what he received in his home church as a youth, or that it is to end with his seminary course. His training has no end. It must be continuous. Reading, study, experience should all contribute to his equipment as a missionary leader. His seminary course ought to have given him information as to the materials of missionary knowledge and the sources of mission-

ary information. It goes without saying that a pastor should be incessantly a student. Of course he must study the Bible continually, and he will read on religious themes. But he ought to be a diligent student of the kingdom—know how it is progressing, where there is success and where difficulties are encountered, how the work is being done under changing modern conditions, what are the best methods of missionary education, etc. Conditions of work change, the kingdom moves on, new ideas and plans are being worked out, and the up-to-date pastor who would keep his church informed on the progress of the kingdom and would lead his church in aggressive work in Christ's world-wide enterprise, must keep himself informed. He cannot afford to stand still or give up his missionary reading or study.

There are plenty of men in the churches who are away out-of-date in their knowledge of Christian missions. They know what Paul and his associates did in inaugurating the mighty enterprise and they are enthusiastic about the great apostle-missionary, but they know very little of what has taken place in the world of missions since then, or of the work of present day missionary-apostles. Surely the pastor must not be like this. He if any one must be up-to-date in the affairs of the kingdom. Busy? Of course. Other things to study? Plenty of them. Sermons take a good deal of time? No doubt. Other work to organize in the church? To be sure. But a pastor must plan his studies and his church work so as to keep things in their true proportions. Many pastors are very busy, without accomplishing half

of what they might do for the great kingdom of Jesus if they gave their attention to the chief things and planned the use of their time well. One of the essentials for the highest success of a minister is knowledge, and he can always find time—he can afford to take time—for this. Let a pastor determine that come what will he will keep informed on the principles and facts of Christ's world-wide enterprise, let him plan his missionary reading and study carefully, and he will be able to get into his limited time what he needs to keep up his training as a missionary leader. For his training must be continuous.

What Should a Pastor Know About Missions?

We have already suggested many of the things a pastor should know in order to be a worthy and efficient leader of his church in its missionary enterprise, but for clearness let us recapitulate them here.

First of all, he should know what the Bible teaches about Christ's mission and ours. He should be familiar with Jesus' teachings in regard to the kingdom, and should understand the Biblical and social basis of missions. He should know what is the purpose of the church, and the relation of its evangelistic, educational, community service, and social work to its great missionary objective.

Second, he should be familiar with the sources of missionary knowledge. Of course he should take and read his denominational missionary magazine, and should also know and if possible have at hand one or more interdenominational missionary jour-

nals. The current mission study-books and other recent books on missions should be familiar by title and contents, and the principal ones he should read. He should know what missionary books and periodicals are available in the public library. The pamphlet literature should be well-known to him, and missionary catalogs should be on his study table. In fine, he ought to be an authority on missionary literature, and be able to tell his people just where to get information of all kinds on missions.

Third, the great names of missionary history should be familiar to him, the names of missionaries and the names of mission fields. A few names out of the premodern period should be known, like Francis Xavier and Raymund Lull, and the outstanding names of the eighteenth and nineteenth centuries, such as Carey, Eliot, Martyn, Mills, Moffat, Livingstone, Duff, Judson, and others. Names of countries, like India, Turkey, Egypt, Burma, etc., should mean not only political events and strange customs, but also achievements in the progress of the kingdom. Other lesser known mission fields, for example, Uganda, should also be known. And, of course, he should be thoroughly familiar with the missions and living missionaries of his own denomination.

Fourth, he ought to be acquainted with the different forms and methods of work in both foreign and home fields, and the conditions of life that call for these various kinds of work.

Fifth, he should understand the principal features of the non-Christian faiths, so as to appreciate the problems faced by the missionary and to realize the

great gift which we have for the people of those lands in Christianity.

Sixth, he ought to know the objectives and aims of modern missions, foreign and home, especially the changed missionary appeal of more recent years.

Seventh, he should know thoroughly the work that has been done and that needs to be done in the fields of his own denomination.

Eighth, he should be somewhat familiar with interdenominational missionary movements and work, and the relation of his own denomination to them.

Ninth, he should know his own denominational mission boards, their officers, the location of their headquarters, and the missionary plans and program of the denomination.

Tenth, he should be acquainted with the best methods of missionary education, the most successful plans for securing money for missions, and the best plans suggested for organizing a church for its missionary task.

Eleventh, he ought to know thoroughly the mission field of his immediate vicinity, the foreign or neglected populations, the work being done for them, the resources of his own church for service among them, and the possibilities of mission work for and with them.

A Course of Mission Study for the Pastor

The above statement of what a pastor should know of missions suggests the importance of his laying out a definite course of study in missions. The progressive pastor will always be studying, and as we have seen above, his training in missions ought to be

continuous. He should map out each year a course of reading and study, and though his time will be limited, he cannot hope to be a leader in the great world-ranging kingdom enterprise of the church unless he stedfastly and assiduously studies missions. Let every young minister especially note this, and plan his time so as to become a world leader.

If the theological seminary has given him proper preparation in missions, the pastor ought to find in the courses pursued there suggestions enough for his study and reading from year to year. Those courses at the minimum should have included: (1) a survey of the missionary problem of the church—the Biblical and social basis of missions, the extent and quality of the Christianization of the various countries of the world, the religious and social forces opposed to Christianity, the work to be done, and the resources available for the task; and (2) a study of the principles and methods by which a church may be educated to its missionary task and may be led in the fulfilment of the task. Pursuing further the studies thus begun, the following outline may be helpful:

1. *Current missionary history,* from denominational and interdenominational periodicals.

2. *Missionary teaching of the Bible,* studied in connection with sermon preparation, and also devotionally and historically; important in order to keep to the front in the pastor's thinking the fundamental missionary purpose in Christianity.

3. *Religious and social conditions in mission fields;* current mission-study text-books and other more solid books.

4. *Non-Christian religions;* one religion may be considered each year.

5. *Modern missionary problems;* read especially the *International Review of Missions.*

A Missionary Survey of the Church

In order to insure a thorough missionary education of his church and the most effective organization of the church's resources for its missionary task, the pastor needs to know what those resources are. A study of the church should be made from the point of view of the church's missionary ideal and purpose, and the various points of strength or weakness noted down.

(1) What does the church know about missions? This is the first question for answer. Is missionary teaching given in the Sunday school? If so, in what grades? Is the subject an integral part of the curriculum, or is it taught only occasionally, or as a supplementary study? What are the specific subjects of missions included in the curriculum—in other words, how much does an adult member of the church who has been through the Sunday school know about the basis, obligations, methods, achievements, workers, fields, needs, and possibilities of missions? What attention is the young people's society giving to the subject? Is there a study class or are there reading groups? Is it one of the subjects for the devotional meetings of the society? If so, how often is it presented? What are the specific topics, and how effective are the methods for instructing the members? The women's society needs to be considered in the same way. What methods

are employed in giving missionary information? What subjects are presented, and how effectively? Then what about the men? Are any efforts being made to bring adequately to their attention the facts of Christ's expanding kingdom, to make them acquainted with the names and work of the great missionary statesmen, to understand the motives, present-day objectives and methods of missions, and to appreciate the attractiveness of the bigness of the task and the compelling obligation for missionary gifts, prayer, and service upon every loyal servant of Christ? Are the opportunities offered by other organizations in the church, such as Boy Scouts, Camp Fire Girls, etc., being taken advantage of to tie up young life to the Christian world crusade, and to turn in this direction the enthusiasms awakened by the special purposes of these organizations? Moreover, what are the resources in leadership? What members are qualified by education, experience, or native ability to teach or to organize? Also what instruction in missions is given to the church at large by the pastor in Sunday sermons or midweek services? Make a list of the subjects thus presented during the past two years. Finally, how many of the church-members are learning anything about missions, and how would you estimate the missionary knowledge of the church as a whole?

(2) To what extent are the prayer resources of the church organized for missions? Clearly this involves more than occasional prayers, and more than vague, general, unintelligent praying. How often is prayer offered for missions or missionaries in the public services of the church, and what specific

subjects or persons have been thus mentioned in the last year? What plans are followed to enlist the members of the church in missionary prayer? Are definite plans and efforts made to give a basis of intelligent information to the missionary prayers of the church, and to make missionary praying interesting? What proportion of the church probably include missions in their private prayers? How would you estimate the effectiveness of the church's prayer life?

(3) Is the missionary giving of the church adequate, and to what extent is it organized on a thoroughgoing and intelligent basis? What are the methods of missionary giving? Is there an annual every-member canvass, and is it thoroughly organized and followed up? What preparations are made to secure intelligent giving? To what causes are gifts made? Are the financial plans of the denomination followed? What extra-denominational causes are included? Does the giving adequately represent the financial resources of the members, considering the individual members or groups? What instruction is given in stewardship? How many tithers are there? Is systematic effort made to enlist members in proportionate giving? About what proportion of the income of the members is given to church expenses and beneficence, and how is this divided between the two? Are all the various organizations and groups in the church reached by instruction in the principles of stewardship, and are they all included in the plans for missionary giving? If not all, what groups are omitted and why? How many members are giving regularly to missions, and what

proportion does this number represent? What are the probable causes for lack of giving on the part of those not participating?

(4) What practical missionary work is being done by the members of the church? This includes work in the church's community and help to home and foreign missionaries other than financial gifts and prayer. Has a survey been made of the community with reference to alien populations and their missionary needs and possibilities? What nationalities are represented in the community? What religious work is being done for them and how thoroughly are they being reached? What is the church doing in this service, and how many members are thus engaged? What kinds of work are possible among those not being reached, and what members of the church are qualified for these different lines of work? What are various groups or individual members doing to assist missionaries in more distant fields? What special abilities have members which could be put to account in this way?

These questions will suggest the scope of the survey which the pastor needs to make—partly through others—of the resources of his church with regard to its missionary program.

The Missionary Study of the Bible

Doctor Ashmore, of China, used to speak of his "missionary Bible," meaning the Bible as it was interpreted to him by his missionary experience. He had found that the Bible was throughout a missionary book, and had a new meaning when understood in the light of its fundamental missionary

message. If the pastor thinks of himself as organizer and leader of a missionary force, which is working at the same task as the missionary, to establish Christ's world kingdom, then his Bible, like that of the missionary, will be a "missionary Bible." The Bible is the chief text-book in the pastor's training, as it is his chief source-book for the messages and teaching he gives to his people. He should be continually studying it from the missionary point of view. Here we use the term "missionary" in its broadest meaning, including evangelism, Christian service, and the Christianizing of all non-Christian peoples and unchristian human relations. Of course, he will not neglect the study of the Bible's teaching as to personal religion, but he must not stop with that. The active, aggressive, crusading side of Christianity must be to the fore in his devotional study, his sermon preparation, his general study. He should be seeking in the Bible continually new illustrations of the missionary spirit in religion, new phases of missionary teaching, and the broader aspects of our mission as revealed in God's Word. Pastors, no less than others, are in danger of overlooking this side of the Bible's teaching, especially the more definitely missionary teachings. The needs of the church and the community press hard upon the pastor's thought and sympathy, and he is liable to give these the first consideration, relegating the study of the missionary aspects of Christianity to second place. But the missionary aspect of our religion is always primary—its universality is its fundamental and characteristic quality—and the reiterated emphasis of repeated study is necessary

if a pastor is not to preach a smaller gospel than Christ proclaimed and to work for a narrower kingdom than the kingdom of Christ's ambitious program. Nor is the missionary teaching of the Bible confined to the New Testament. In the Psalms, in Isaiah and other prophets, and in other books, will be found a rich store of suggestion for the pastor's thought and a fund of texts for his missionary preaching and teaching. Reference to books like those listed at the end of this chapter will be helpful.

The Changing Missionary Problem

The pastor who would be efficient and up-to-date in his leadership of his church in its world task must be alert to the changing missionary problem. There are new forces at work in the social, political, economic, and religious life of the peoples we are attempting to reach with the gospel, new elements in the meaning of the kingdom of God are receiving recognition, new relations are opening between denominations, new methods of work and of administration are being used, and the whole objective of the missionary enterprise is different, or at least differently expressed, from that of former days. A new missionary apologetic is necessary. A new missionary appeal is possible. The pastor who is unacquainted with these modern phases of the missionary problem will be confused by many things that he hears and reads, and will find difficulty in entering heartily and intelligently into the missionary plans of his denomination. He is liable to be led astray by reactionary men, and his appeals, teachings, and plans will fail to attract and enlist the

younger, more progressive and better-educated members of his congregation. To understand missions he must understand it in terms of today, not as he learned it twenty-five years ago.

The following are some of the new elements in the changing missionary problem to which the live pastor will give attention: (1) The new *nationalism* powerfully affecting all life in such countries as India, Egypt, China, etc.; (2) the rapidly growing *industrial* life, such as is appearing in India, China and elsewhere; (3) the new interest in Christian *social service* which is revealing itself in work at home and abroad; (4) the *cooperation* between denominations in both the home and the foreign field; (5) *decentralization* in foreign mission administration; (6) enlarged emphasis on *native leadership;* (7) development of *education* among peoples of mission lands by schools and universities and by increased reading and travel; (8) *recognition of good elements* in native religious and social life which are helpful in the missionary's work of building up a Christian national life. Just to list these—and others might be added—will show the need of study by the pastor, of training for his missionary task. To most men who have been in the ministry for some time these are strange themes. Their very words are unfamiliar. They cannot be mastered in a few moments, or a few days, but they are all live subjects in missions, related directly to the new political, social, economic, and religious conditions that are affecting all life at home and abroad. And if a pastor is to speak with a twentieth-century accent, and correctly interpret to his people the great

missionary enterprise in which he and they are engaged, he must certainly know that enterprise as it is conducted today, not as it was in his childhood. The latest books will give him some of the information he needs, but the magazines, especially the *International Review of Missions, The Missionary Review of the World,* and his own denominational periodical, together with direct correspondence with missionaries and addresses by board secretaries, must be looked to for the up-to-date information which he needs. Mention should also be made of the annual reports of the Foreign Missions Conference of North America and the Home Missions Council, which are most illuminating along this line. Some of the latest mission study-books are very helpful, and most boards issue pamphlets dealing with some of the subjects referred to. But however and wherever he gets his information, he must get it, for altogether too many pastors are quite out-of-date in their knowledge of missionary problems, and his church, and the missionaries who represent him, have a right to expect that he will intelligently and adequately interpret to his people the world task in which they are engaged.

Learning His Denomination's Missionary Work

If a prospective pastor has had the opportunities he should have had and has taken advantage of them, he should come to his work pretty well informed about the fields, methods, and missionaries of his denomination. For inadequate as is the missionary preparation given the student for the pastorate in almost any theological seminary, books and

magazines and voluntary mission study-classes are available, as well as frequent missionary addresses. Yet what a pastor learned in those delightful days back in the seminary will not suffice him now. What he learned was principally the sources of knowledge and the lines along which he should direct his study. And to know what his denomination is now doing he must continually read and study.

Whatever else he knows in the field of missions, he must know the missionary work of his own denomination. The missionary plan of his church will be built upon that work, and the immediate interest of his members will be in the fields and missionaries of their own denomination. (1) First of all, *the names of missionaries* in both the foreign and the home fields *should be familiar to him.* The pioneers and later leaders should be like household names. And likewise the names of living workers should be well known. When any country is mentioned in which his denomination has work, certain names should naturally spring into mind. (2) *These names ought to suggest the particular work those leaders did or are doing.* They should be more than words; they should stand for a whole life-story, definite achievements, and specific forms of work. In other words, a pastor ought to know what the mission boards of his denomination have done and are doing. (3) This involves a *knowledge of the fields of work.* Countries that are strange to most men should be familiar to him, and the names of mission stations should bring up mental pictures of those places from the descriptions and illustrations with which he has made himself familiar. He

should be so well acquainted with the principal ones that he can describe them to his people. In that way he can make the stories from the mission field live and can fill with vivid interest the experiences and problems of the missionaries. (4) *The pastor ought also certainly to be thoroughly familiar with the missionary organization of his denomination*—the mission boards, their relation to the churches, the officers, address of the offices, etc. Suggestions are given elsewhere on the means of securing and maintaining the missionary knowledge a pastor should have.[2] All means available should be used to learn and know continually the work of his own denomination.

How the Seminaries Can Help

In the training of the pastors for missionary leadership the theological seminaries could render a service of incalculable value. We are not referring here to prospective pastors, but to those already in charge of churches. Some are long out of the seminary, and a very large number were never in seminary at all. Every pastor, whether poorly trained or well trained, would profit by the right kind of help from a seminary. To bring to the leaders of the churches the best results of the studies of experts, with stimulating suggestions for their thought and study, and practical help for their missionary plans, would increase the value of the seminaries to the churches more than a hundredfold.

One thing that the missionary department of a seminary could do is to send out at intervals to

[2] See Chap. IX, "Keeping Informed."

the pastors of the churches of its constituency suggestions for their missionary reading. What are the latest books on India, or China, or the Negro, or foreign-speaking Americans? Many pastors do not have access to book lists and do not know the most recent books. Others receive book lists or see books mentioned in denominational periodicals, but have to choose and would like to know the best books. Moreover, titles do not mean much; to have a description and estimate of the best books on various fields and various subjects, with the authority not of the publishers but of an impartial teacher and missionary leader, would be welcomed by very many pastors. Along with a list of books could go references to articles in current magazines bearing on missions or on events in the world's life that have a meaning to the kingdom of God. Many such articles are not labeled with missionary titles, and many events of far-reaching importance to the missionary enterprise of the church are not seen in that relation by the ordinary reader of the daily newspaper; professors of missions can here render an important service to pastors by descriptive or explanatory notes in a bulletin such as we have described. Some seminaries, it should be noted, are doing noteworthy work in publishing book lists related to the work of different departments; but there is room for a special service along the line of missions.

In this connection a second suggestion may be made: Missionary books could be loaned to the pastors, or selected libraries of books could be loaned to churches. This is a plan already in operation in

connection with some seminaries, and one which is greatly appreciated. Most pastors cannot afford to buy many books, but a loan plan would put in their hands the best books recommended by the seminaries.

A third way in which seminaries could help the pastors is by missionary institutes. Institutes are now conducted from time to time by the denominational boards, and interdenominational institutes are held in the summer at certain points, but the seminaries play little part in them. Institutes fostered directly by the seminary, with no connection with the denominational campaign or program but for educational purposes only, would be most valuable. Lessons could well be learned from the methods of the agricultural departments of the State colleges and universities, whose extension work is so large and valuable a part of their service to their constituency. Mission boards ought also to make larger use of teachers of missions in the seminaries in institutes, conferences, and public meetings arranged by them.

The Pastor's Missionary Library

His library is the principal part of the pastor's working equipment, and no pastor's library, however small, is complete without a section devoted to missions. He needs at least a few judiciously selected books to furnish him with the information and suggestion he continually needs for his sermons, addresses, prayers, etc. If his church does not have a missionary library he can also make good use of his own in helping members in their part of the

church missionary plans. But the primary value of his library of missionary books is for himself. If he believes in the church's missionary purpose and is endeavoring to build and maintain a missionary church, he will be continually referring to those of his books that deal with missions. They will be consulted as frequently as his commentaries, or his Bible histories, or his books on Sunday-school work, and a great deal oftener than most of his books. His missionary library is indispensable.

What sort of books ought a pastor to have in his missionary library? Some kinds are more important than others, but the following subjects may be represented: *Missionary principles,* including the missionary interpretation of the Bible; *description of mission fields and peoples,* such as the text-books published by the Missionary Education Movement, though these should also be supplemented by more advanced works; *missionary methods,* as for example education, medical work, or industrial missions; *non-Christian religions,* at least one good work on the history of religion or describing the religions of mission fields; *missionary biography,* which should be liberally represented, and here the field is wide and the product rich; *Christian stewardship,* on which there are a few good books; and the *home base of missions,* methods and plans in the local church, a subject which despite the vigorous attention it is receiving has a literature still quite incomplete and fragmentary. Added to the above might be one or two reference works like the World Atlas of Christian Missions or the Encyclopædia of Religion and Ethics. One or two mission-

ary and travel magazines should be included, for example, one's denominational missionary periodical, the *International Review of Missions, The Missionary Review of the World,* the *National Geographic Magazine,* and *Asia.* The choice of books is almost unlimited, and most pastors will be compelled to make their missionary library much smaller than they would like. A few books to begin with, then a few careful purchases each year, will give a practical working library for the church's missionary leader. In selecting books for reading and purchase the Ten Years' Selected International Missionary Bibliography in the *International Review of Missions* for January, 1922, will be found extremely helpful, as also the Selected Bibliography of Missionary Literature (Student Volunteer Movement, 1920). Both need to be supplemented by reviews in the *International Review of Missions* and other missionary periodicals. And one's library needs to be continually replenished; for example, a book on India published ten years ago is quite out of date now. Buy a few books, but buy the best and buy some each year.

Missions and the Pastor's Broadening Mental Outlook

The pastor who does not grow is doomed to failure. And among other elements in his growth should be a widening of his mental outlook, a broadening of the horizon of his thought. Here missions can help him greatly. No pastor can fail to profit by the contribution to his thought given by his missionary studies, and no pastor can afford to miss this contribution. The study of other lands and peoples gives a better

understanding of human nature, tends to break down the prejudices of race and nationality, and helps to give that cosmopolitan spirit which a Christian leader should have. Biography of representative men and women of other races is especially illuminating and broadening in its concrete introduction to their thoughts and attitudes. Studying the problems of the missionaries and the native churches leads one's thought out to new conditions and needs, and helps one to see the meaning and perhaps the solution of one's own problems. For example, the study of cooperative movements in mission fields is bound to affect the pastor's attitude toward interdenominational relations at home. The very bigness and breadth of the missionary enterprise is stimulating to largeness of ideas and broadness of thought. If there were no need of a minister's studying missions for its own sake, he needs to study the subject continually for his own sake, for the broadening mental outlook it will give him.

Missions and the Pastor's Deepening Spiritual Life

Nothing will stimulate the pastor's spiritual life more vigorously than to enter intimately into the experiences of the missionaries, home and foreign. These experiences are a veritable mine of wealth, inexhaustible in their contribution to every one who will explore them. Your *faith* will take a new grip as you read the story of Judson waiting seven years for his first convert, or the workers of the China Inland Mission praying for a hundred recruits and then holding a praise service to thank God for the answer they were sure he would give. Your *loyalty*

will burn with rekindled fire after you become acquainted with some of the splendid young men and women who are offering themselves for missionary service and read the story of their triumph over selfish ambitions and the call of home. Your *love* will glow with more Christlike unselfishness inspired by the loving ministry of missionaries in hospital and home. Your *zeal* will fire you with new ambitions for the kingdom when you read of Henry Martyn or David Livingstone or Raymund Lull. The story of the advancing kingdom and the biographies of missionaries in all lands and all forms of the Christian faith are a choice possession of the church. The pastor's daily devotional life will be richly rewarded by such reading, and his library should be receiving additions constantly of books dealing with the achievements of missions and the life and character of missionaries. Thus he will be receiving that training of heart which above all others will fit him for his great missionary task.

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IV

THE TRAINING OF CHURCH OFFICERS

Success Depends on Church Leaders

A pastor must have the hearty cooperation of the officers of his church in every program which he expects to succeed. He will not think of undertaking an evangelistic campaign without the hearty backing of his official board. If he is forming plans for the reorganization of the church school, he will make sure of their understanding and support. Full success cannot be expected without the cooperation of his church leaders. This is equally true with regard to the missionary plans of the church. The men and women making up the official board and occupying other official positions are in general chosen because of their ability and good judgment, and have an influence commensurate with their positions. They can help mightily in making the church a strong force for the kingdom of God throughout the whole world, or by opposition or even indifference they can thwart the aggressive missionary program of the pastor and make the church provincial in its outlook and narrow in its effort. Every pastor should remember this: the support of the church officers is essential to success.

Their Knowledge and Interest Cannot Be Assumed

More's the pity! But it is a fact. There are plenty of men and women who are leaders of the

church, who do not know whither they are leading it, or what leadership in a church means. They are sincere enough and have plenty of earnestness, but their zeal is not according to knowledge. They have never been trained. They have not given thought to the question of the real objective and mission of the church. They see in general the need in the community for the message and service of the church, and sense the varied opportunities among the people close at hand, but they have not had their attention directed to the larger world in which they and the church live. They have not looked out into the great world lying beyond, and realized its sin and ignorance and superstition and degradation and sorrow. A church leader, whatever his office, ought first of all to know the grand world mission of his church. Then he can properly relate his own particular work to the church's great objective and purpose.

The First Work of the Pastor Is to Train His Church Officers

So the first thing for a pastor to do who wants to see his church fulfilling its mission to the world is to train the officers of the church. He can be training the members at the same time, but at any rate he must be training his officers. No amount of missionary enthusiasm in the pulpit or prayer-meeting, no energy in the collection of funds, can take the place of carefully planned, tactful, persistent instruction of his associates in the leadership of the church. Such enthusiasm and energy may even arouse opposition on the part of some of

the leaders, who only need some instruction and training to become eager supporters of the pastor's missionary plans. To train the deacons or trustees or elders or stewards may not be the easiest task and may not promise so much satisfaction and pleasure as some other parts of his program, but it is the most rewarding, and may prove to be quite as delightful as anything he undertakes. At any rate, let him boldly set himself to the task, for the officers of the church are the crux of the whole problem, and the first step—and the second and the third and the last, for he will need to keep it up—is to train them in missions and in their missionary task and that of the church.

Missionary Interest an Important Qualification for Leadership

A leader in the work of the church ought to be broad-minded, with a wide-ranging interest and a knowledge of people outside his own class and country. He ought to be unselfish, seeking for the highest good of others to the last man his help can reach. He should be aggressive, eager to make the kingdom of God a reality. He ought to be a man of faith, believing in God's purpose for the world and fearing no obstacle to the progress of Christ's rule. He ought to be loving, sympathizing with men's needs everywhere and longing to have all men know his own loving Father.

All these qualities are exemplified in one who has the missionary spirit of Christ. In fact they are the expression of missionary interest. In other words, missionary interest is a qualification for

leadership in the church. Are leaders chosen with this in mind? To ask the question is to answer it. But if those who have a right to occupy such positions of trust will study their work as leaders in the church, and the special task that is theirs, they will be likely to be convinced that they should know the missionary work of the church in its many varied relations. The pastor can do a good deal to gather around him men and women who will enter sympathetically and energetically into his missionary plans by preaching occasionally on the qualities that a church leader should have, and especially by pointing these out to the church before selection is made of any who are to hold official position. Then those with missionary outlook will be chosen. At least those who are chosen will be more readily persuaded to train themselves to lead in the far-ranging missionary task of their church.

What Trained Officers Can Do

This is a subject that might be enlarged upon with reference to the whole work of the church. But here we confine it to what officers who are trained in missionary principles, knowledge, and practise can do in forwarding the unified missionary plan of the church. A church leader who has been trained in missions can help greatly in making the missionary plan itself. He knows the church and its members and resources better, in some ways, than the pastor. He can look at the problem from a different angle, and bring his own experience and reading to bear upon the problem of laying out the church's world plan. This he will do only if he knows some-

thing of missions and can think in terms of the world kingdom. Then too, he can lead off in carrying out some of the important details of the plan, such as missionary education, the development of prayer, or the stimulating of giving. And in local community missionary work he can take his part, he will help to secure recruits from the young people of the church, and will be a tower of strength behind the pastor as he leads the people forward in their great task. No one can help the pastor so much in the missionary work of the church as a trained officer—trained to see things from the viewpoint of Christ's world kingdom.

Missions in the Official Board Meetings

The best opportunity for training the members of the church board is in their regular meetings. There will be no objection there to almost anything the pastor may say, and what he does in that meeting will seem almost a matter of course; while it may be more difficult outside to carry through plans for the missionary training of his leaders. If a pastor has continually in the back of his mind the great missionary purpose of the church and realizes the importance of church officers who have a zealous missionary spirit, he will not find it difficult to bring the subject frequently into the meetings of the board. Only he must be tactful. All that he says and does must be so planned as to disarm criticism and dispel prejudice. Again and again, let it be said, *Tact is absolutely necessary.* The whole campaign to win the church to aggressive missionary endeavor may be won or lost with the deacons or

elders or trustees. The pastor must move wisely in the effort to win their support and to train them as missionary leaders. But the fear that he may antagonize some conservative, uninformed man must not keep him from a vigorous, thorough effort. More men fail by lack of effort than by misdirected effort. Most pastors are too timid. The officers of the church will respond favorably to the pastor's appeal nine times out of ten—or ninety-nine out of a hundred.

Missions in the Board's Devotional Service

The easiest place to bring in missions, and the most natural, is the brief devotional service with which every meeting of the board may be expected to open. The Scripture may be some great missionary passage like Isaiah 43 : 1-13; Isaiah 60; Micah 4 : 1-5; Matthew 28 : 16-20; Luke 10 : 25-37; John 3 : 16-21 (note the universals "world," "whosoever," "every one"); John 12 : 20-36; Acts 1 : 1-8; Acts 11 : 1-18; Romans 1; Revelation 2 : 12-17; Revelation 3 : 7-13; Revelation 5 : 1-9, and many others. A word of comment will turn the thought in the desired direction. Here is a good chance to make it clear that the Bible is a missionary volume, that at least twenty-one of the twenty-seven books of the New Testament are missionary books, and that even the Old Testament is full of missionary teaching.

Prayer, too, gives a fine opportunity to turn the thoughts toward the non-Christian parts of the world. This should have good preparation, and special reference should be made to countries or

events fresh in public thought that have an evident relation to God's redemptive plan for the world. It will be a good idea, perhaps, to call on members of the board to pray, suggesting special objects of a missionary character at home and abroad. By all means let the pastor remember that the missionary appeal is a spiritual one first of all, and let him emphasize the subject in the devotional part of the board meeting.

Discuss the Missionary Plan of the Church

The pastor should discuss with the church board the missionary plan of the church, not only when making up that plan, as suggested in Chapter II, but at frequent intervals throughout the year. Do not leave it entirely to the woman's society, or the missionary committee. The church board is responsible for all the work of the church, missionary as well as evangelistic. The members of the board will appreciate the recognition of their responsibility and will be likely to give serious attention to the subject when it is presented. Let the pastor ask their advice on various details. Appeal to their knowledge of missions. In some cases there will be little knowledge, but the pastor can assume that the members are informed, and they will be quick to see how little they really do know. A tactful suggestion by the pastor regarding the importance of the church's leaders being well trained in what is its greatest task, will have good effect. And the pastor in discussing the missionary work of the church can manage to give a good deal of information to the members of the board.

Have Special Missionary Study

Meetings of the church board might frequently be made more profitable to its members than is generally the case, with corresponding profit to the church. There are generally many matters to be discussed relating to the church's work, and the time often seems all too short. But a half hour spent in study or discussion of some great theme or some portion of the kingdom will be a great and often much-needed education for the members of the board and will give new interest to the meetings. Among these subjects none is more important or more capable of being made thoroughly interesting than missions. It will have the attraction of novelty to many, it is full of human interest, and if rightly handled, it will be fresh and invigorating in its expansiveness and bigness. Care must be taken, of course, not to make the interest of the meetings one-sided or to have the pastor appear to be a man of one idea, only see that missions is given its full place. A point of contact might be found in a foreign population in the community, or a mission field where a member of the church is living or has lived. The visit of a missionary past or prospective can be made the occasion for a study of his field of work. The home and foreign mission subjects which are studied each year by churches of practically all denominations will suggest the importance of the church leaders being well informed on the countries or topics suggested, as the woman's circle or the young people's society or the Sunday school or some other department of

the church will perhaps include these in their program for the year; or at any rate denominational loyalty will give reason enough for some serious consideration of subjects that are a part of the denomination's program. Events in the world's life that are closely connected with missionary activity, like our relations with Mexico or Japan or Cuba, or like the Smyrna outrage of 1922, give ample opportunity to point out the achievements, problems, and opportunities for the kingdom in those parts of the world. The material for missionary study in the meetings of the church board is almost unlimited, and a pastor who is awake to his opportunity and to the vital importance of the church's having well-informed leaders need not lack for suggestion and help.

A Special Class for Officers

A plan which has been used successfully is to have a class or discussion group composed of the officers of the church to study missions. The author had such a class in one church which proved of keen interest. The members frankly confessed their general ignorance of the subject, and went into the study of Arthur J. Brown's book "The Why and How of Foreign Missions" with the greatest avidity and earnestness. Discussion was live, and the leader was kept on his mettle in answering questions. The pastor ought to conduct the class, and the number of sessions be limited to six or eight. A book such as the one mentioned, or others similar, may be studied, or a series of general themes taken up. A fascinating course could be had on "Missions in the

Newspapers," considering the daily news in its relation to the world kingdom of Jesus. Such a class is exceedingly profitable, even though the membership may be small. Attendance need not be limited to members of the official church board, but should include the superintendent and other officers of the Bible school, the clerk, treasurer, financial secretary, and others in official position in the church. But make the class strictly an officers' class, and the element of exclusiveness will appeal. Treat the subject from the point of view of the officers as leaders in the work of Christ's kingdom, and encourage plenty of discussion. The time of meeting will be determined by local conditions. Introducing the social element will help in many cases, for example, holding the sessions at the home of the pastor or of one of the board members, with perhaps light refreshments. The results accruing from such a class (or call it a discussion group if that is likely to bring better results) are likely to be so great that the time and effort required to organize and conduct it are well worth while.

Using Literature

The chapter on "Keeping Informed" suggests many ways of using printed matter effectively in developing a missionary church. Missionary literature ought not to be left to the woman's society, as so often is done, but be used to the fullest extent by the pastor. And most valuable is its use in training the officers in missionary leadership. Take, for example, the wide range of descriptive folders and booklets, many of them most attractive in form

and well illustrated, put forth by the various denominations. In most denominations there are so many titles that a selection must be made to meet local needs and conditions. Having selected what he thinks most effective for use in his church, he should place the most important of these in the hands of his officers. This he will need to do personally, with a word of explanation regarding the various folders, and perhaps an enthusiastic description, in part, of one or two, leaving enough untold to whet the appetite for the rest. It is certainly of the utmost importance that the church's officers be thoroughly informed on the denominational missionary program, and the least they can do along this line—and by no means the least important—is to read some of the pamphlets describing the year's plans. Besides the literature dealing with the immediate program, there is a wealth of folders, pamphlets, and booklets describing the mission fields and work of the denomination. Some of these are best suited to use by the women, some by the Sunday school, but some will prove valuable to the officers of the church. If the official board devotes a period to missionary discussion or there is an officers' discussion group or class, the literature selected from this general group should be related to the topics considered; or the general home and foreign mission subjects for the year may suggest what is to be used. The pastor should go back of these topics, however, and see that in the hands of his officers is placed such literature as will lay a foundation concerning missionary principles, the pioneers of missions, and the location and charac-

teristics of the mission fields of the denomination. Books may be used in this connection, and the missionary magazine should be read. But the pastor will of course, proceed tactfully and judiciously. The chapter on "Keeping Informed" will give further suggestions.

Enlisting the Officers in Missionary Activity

Knowing without doing is worse than useless. Impression without expression is dangerous. It is important, as pointed out, to train and inform the officers of the church in missions in order to give strong backing and support to the pastor in carrying out a worthy missionary plan in the church. But to secure permanence of interest the officers must be enlisted in missionary activity themselves. As leaders in the church, their influence upon others will be an important factor in securing a general participation in missionary service if they themselves are engaged in definite work for the cause. And a further consideration is the special fitness for missionary leadership which some of the officers—though not all—have as a result of their training and experience. In choosing members for special places of leadership and responsibility, in missions as in evangelism or education, those best fitted should be selected, regardless of official position. Too often a member is put in a position of leadership simply because he or she is a good talker and in this, or some other way, becomes prominent, though no qualifications whatever exist for the work suggested. It must be remembered, too, that one may be well qualified for one position and not at

all qualified for another. So the fact that one is an officer of the church or of one of its departments is not a proof that one is fitted for special leadership in the great missionary plans of the church. But the training which we have suggested that the church officers should have, coupled with the influence their position gives, should make the service of some of them of special effectiveness. And particularly is it important that many of the officers should be enlisted in definite missionary work, in order to give a strong push to the missionary plans which they have recommended to the church. Hardly anything will give greater impetus to these plans or assure more interest on the part of the church than for the official leaders to take a prominent place in carrying out the plans.

What the officers and members of official boards can do depends of course on individual qualifications, and the pastor needs to take the leadership in seeing that the right selections are made. Among lines of work in which the church officers may share are the following: The church missionary committee, as members or as chairman; the missionary committee of the Bible School; secretary of missionary literature; leader of study class or discussion group; missionary superintendent in the Bible School; church benevolence treasurer; local missionary work; missionary correspondent; and many others.

Training of Officers Must Be Continuous

Here we emphasize a most important thing in the training of the church's leaders in missions: it must not be given once only, or be intermittent,

but must be continuous. New members will appear on the official board from time to time, and these will need instruction and training. Suggestions and training need repetition; once is not enough. Moreover, everything cannot be learned in a few weeks. As the pastor should be continually studying the principles, methods, and achievements of missions, so likewise his associates need continually to be enlarging their knowledge, stimulating their interest, and learning methods of missionary work. There is more in the Bible than can be discovered in a lifetime of study, and there is more in the great missionary enterprise of the church than can be learned in the longest term of an officer's service. Variety in method must be followed by the pastor, new approaches of interest must be found, and tactfulness must be an unvarying characteristic; but he must be persistent and patient, and remember that the full success of his missionary plans and of the world-wide endeavor of the church depend in very large measure upon the attitude, knowledge, and skill of his official associates. No effort is too great to secure for the church a corps of well-trained officers and leaders.

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V

THE TRAINING OF PARENTS

What Have Parents to Do with Missionary Education?

We have grown so accustomed to leaving the education of children to the public school and the Bible school that we have pretty nearly forgotten the relation of parents to the problem. As a matter of fact, even a child's secular education depends a good deal on the encouragement or coaching given by the parents. And religious education offers opportunities for home training that are not at all possible in the Bible school. So, too, missionary education cannot be given entirely in the Bible school or other departments of the church, but depends largely on the home.

The general attitude of the parents affects the interest of the children in missions. If the latter hear father or mother say, "I don't believe in missions," they naturally discount what they hear on the subject in church. If they never see a missionary magazine or book at home, it is hard to get them interested in such reading. If the parents give nothing to missions the children are likely to know it and to grow up with selfish ideas on the use of money. The children's attitude toward the world and the kingdom of Christ will, ten chances to one, be the attitude of father and mother.

On the other hand, parents have an unequaled opportunity to instruct and influence their children

so that they will take a kingdom view of things and relate their lives unselfishly to the world. The books given to the children, the talk around the table, the division of the church offerings, the attending of missionary meetings, correspondence with missionaries—these and other things give almost unlimited opportunity to turn the children's thoughts toward the great needy world and to set the current of their lives in the direction of unselfish missionary service for their fellows everywhere. Some of the ways in which the home can help in the missionary plan of the church are suggested in this chapter.

How the Church Is Responsible

Parents have a great opportunity to give their children a world outlook. But the church is responsible for giving the parents themselves such a world outlook. And when you pause to consider what an opportunity parents have, and how fundamental in importance is the home and its attitude, you begin to realize what a responsibility the church has to see that every home is pervaded by the missionary spirit and that every parent is well-informed on the facts of missions. Every church has a tendency to limit its plans and activities to what goes on in the church building—the public meetings of the church and its various departments and organizations. As a matter of fact it should include in its outreach all the relationships of all its members. This certainly takes in the homes. Every pastor ought to consider the homes of the church in all his missionary plans. The official

board—deacons, elders, stewards, etc.—should frequently review the conditions in the homes as related to the missionary objective of the church. The Bible school ought to have a curriculum broad enough to provide instruction for parents in the training of their children in the whole purpose and plan of Christianity. And organizations like the women's society and the men's brotherhood have a special opportunity for considering at first-hand the problems and privileges of mothers and fathers. In building a missionary church the full and adequate training of parents for their task of missionary leadership of the children must not be overlooked.

The Message of the Pulpit to Parents

This subject is considered more especially in the next chapter, but a few words are in place here. Most of a minister's preaching is directed to grown-ups, the majority of whom perhaps are parents. Instead of preaching so exclusively on personal religion, why not take advantage of the presence of the parents and suggest to them their opportunities and responsibilities as leaders of their children in the great world program of the church. In the pulpit the preacher speaks with authority, and is listened to with sympathetic attention, and he should not let this chance pass to hold before the fathers and mothers of his congregation their high privilege and unique opportunity. He can point out what the Bible teaches about the limitless application of the gospel, the missionary objective of the church, the critical importance of childhood and adolescence, and the accountability of parents,

and he can make practical suggestions for applying these principles in the home. By all means let no minister neglect to speak a missionary message to the parents from his pulpit and do his utmost there to lay a foundation for their training in the great cause for which supremely the church exists.

The Pastor's Message in the Home

In his visits to the homes of his people, the pastor has the opportunity of enforcing and applying the teachings he has presented in his sermons on Sunday. He can turn the conversation in almost any direction—why not toward missions and the relation of father and mother to this greatest work of the church? To do this he must himself be well informed on the missionaries and missionary facts. A reference can easily be brought in to some incident or some missionary, and a story well told will stick in the minds of his hearers. This may readily open the way for a few words about the church's world mission and some suggestions for practical work. An attractive folder or pamphlet bearing on some phase of the world situation or relating to some part of the denominational program can be carried in the pocket and used effectively. And both young and old will be interested to read a good missionary book if well described and recommended by the pastor. The personal word of the minister in his visits to the homes of his people or in his conversations with his members on the street or elsewhere are likely to go farther than anything he says to the whole congregation from the pulpit. Here he has an oppor-

tunity not to be lost. He does not need to preach to those whom he visits, but he can make every parish call count in the education and training of those in the home, and especially the parents. Suiting the method to the need, he can greatly reenforce and extend the influence of his public teaching on the subject of missions.

The Bible School, the Brotherhood and the Women's Society

Not to duplicate here what is said in other chapters,[1] we must not fail to mention the relation of some of the organizations in the church to this question of how parents can be trained for their part in the missionary program. The particular needs and duties of parents are largely overlooked in the Bible-school curriculum. Children of various grades, and adults, have lessons suited to them, but a school that provides for all in an adequate way will give some well-planned religious and missionary training to parents. A good many are sure to be in the school, in Bible class or women's class or men's brotherhood, and somewhere in the course of study a place should be found for this subject.

The women's society or the mission circle has a specially good opportunity to reach the mothers. Occasional interesting addresses on the missionary privilege of a mother, distribution of well-selected literature, discussion of practical plans for missionary training in the home, will bring to the mothers what most of them will welcome as a help in making their homes centers of world influence for Christ.

[1] See Chapters VII and XV.

Fathers, too, should not be forgotten. They should be shown their opportunity to train the boys at home to look at the world's news from the point of view of Christ's kingdom, and to think of Christianity in big terms.

Using Literature

Printed matter has a large part to play in the missionary training of parents. Most people do not have much time to read, but most people have more time to read than they realize. And a well-printed, attractive booklet or an interesting book will secure a reading in the busiest home. Here is an opportunity for the pastor or the missionary committee or the literature committee, or the secretary of literature. If the denomination has a reading course, a good many parents can be enrolled; or a special reading course can be made up. A timely folder or pamphlet sent through the mail will receive attention, especially if it tells of child life and gives suggestions for interesting the children. The denomination's missionary magazine should be introduced into the home. Its very presence on the table will have an influence, but special plans may be needed on the part of the missionary committee or literature secretary to interest the parents to read the magazine. Some of these plans are suggested in the chapter on Keeping Informed.

Books for the Children

Parents, as such, are related to the missionary enterprise and to the missionary plans of the church through what they do to implant and develop mis-

sionary interest in their children. So an important element in their missionary training is becoming acquainted with the materials for creating that interest. One of the most important of these is books. Most children love to read, and most young people are omnivorous readers. It is not a question of getting them to read, but of getting them to read the books most worth while. Some of the great library of fascinating books that will awaken interest in the people of other lands, and in those who have gone to those lands to tell about God, should by all means be brought to the attention of the parents in the church. There are life-stories of missionaries, stories of life in mission lands, tales of missionary adventure and romance, and fine stories of boys and girls and men and women of other nationalities. Of course, there is a right and a wrong way of trying to get missionary books read by children and young people. You can loan a book to your boy, tell him it is a missionary book, and say that he ought to read it. Ten chances to one he won't. Or you can make him a gift of the book, mention with enthusiasm one or two interesting incidents from it, and leave him with his appetite whetted, eager to read his new book. Choose books suited to the ages of the children. And to the older ones give books attractively bound, as good as the best they have. Most of them are low in price, and there are few parents who cannot afford to make such a gift once in a while. The influence of a good book is incalculable, and one book such as has been mentioned may give a boy or girl a life-long interest in those of other lands or other races

and an understanding of the world meaning of Christ's teachings and promises. There are books not labeled "missionary," but brimful of missionary facts and missionary spirit, which are as fascinating as any that are written. Parents have not learned all they should know as those responsible for the Christian life and spirit of their children who are not acquainted with many of these.

Games and Puzzles

All children like games and most enjoy puzzles. A new game always is received with exciting interest. Why not occasionally introduce a Chinese game like "Skin the Snake," or "Cow's Tail," or others such as are described in "The Chinese Boy and Girl" by I. T. Headland, and "Children at Play in Many Lands" by Katherine Stanley Hall? Games about missions and missionaries may sometimes be suggested, like those Margaret Applegarth tells about in "The School of Mother's Knee." And puzzles are to be found in the missionary magazines and elsewhere. Ingenious parents who are well-informed missionary-wise can invent other games and puzzles.

Pictures

There are plenty of missionary pictures, but not very many that are suitable for the walls of a home. There are some, however. Fine portraits can be secured of a few great missionaries, such as Livingstone, Judson, and others. An occasional snap-shot can be had from a missionary or a traveler which is good enough and interesting

enough to justify enlarging. Mission boards could help greatly by making pictures available for this purpose. But scenes from foreign lands—not strictly missionary—can be secured easily. Many of these are works of art. And seeing these upon the wall makes a continual impression upon all in the home, parents and children, which cannot fail to awaken a broadening interest in those who live in other parts of the world and make the teaching of missions easy.

Good-night Talks

Happy is the child who can look forward through the day to a few minutes with mother or father at bedtime. Here is the chance for good-night talks. A good story is a fine way to close the day. And you can make Sunday afternoon the choice time of the week by having an extra good story to tell the children. There are plenty of stories to be told of a Japanese boy or a Chinese girl or some boy who has come from Russia or Italy to find a new home in the Promised Land of America. You will have no difficulty in finding stories. Books and magazines are full of them. It is worth while for parents to read a good book on story-telling, such as " How to Tell Stories to Children " by Sara Cone Bryant. No parent who wants her children to be missionary in spirit—to have Christ's world interest and love—can afford to neglect the opportunities to tell missionary stories to children. She should have one or two ready all the time. There is nothing equal to this for interesting the younger children in missions. Simple dramatizations of

missionary stories can help to make a rainy day bright or give Sunday afternoon a special interest. This is not difficult. The children can do it themselves with a little coaching if the story is vividly told.

Letters to Missionaries

As the children grow older they can write to some missionary, and if the right one is selected a very fruitful correspondence and acquaintance will result. Some missionaries make a point of carrying on a very wide correspondence with boys and girls —not long letters, of course, but interesting ones, that are eagerly cherished by their recipients. Such missionaries can be found in all denominations, and a little inquiry will bring the right name. The letters from the missionary will prove quite as interesting to parents as to the children, and the writing of the letters by the children will give them a keen interest in those to whom they write, their life and work.

Family Devotions

Fortunate is the family that finds time—or makes time—for family worship. The influence of the brief home service is far greater than many imagine, especially on the children. Where such a devotional service is held the prayer should always take the world into its sweep. Mention the missionaries, sometimes by name. Remember the boys and girls of those lands. Pray for those in heathen countries and in our own who do not know Christ. Read outstanding missionary passages from the Bible.

A pastor who preaches on family devotions should not fail to lay emphasis on the missionary possibilities of the brief religious service in the home. Participation and leadership in such a fellowship service is a part of the missionary training of parents. This is the active side of such training.

Growing with the Children

The church should encourage parents to grow with their children. If fathers and mothers can lead their children into a large view of the kingdom, it is just as much to be expected that some children can teach their parents something about the broader world in which they live. In their studies and their reading they may become familiar with peoples who are known to their parents only by name. And as they read and study they will grow in knowledge of the world and tend to catch something of the international spirit which is at the heart of missions. The Bible school, too, is likely to give the children and young people missionary teaching which their elders have not had, for missions is coming to have a larger place in the curriculum, and the beginnings are naturally in the lower grades and departments. Pastors, officers, and teachers should plan to take advantage of this potential missionary interest in the younger members of a family to open the eyes of the fathers and mothers to the mental and spiritual growth of their children and to urge them to grow with the latter. By no means all children can lead their parents in this way, but the church should be alert to notice the opportunities that may open in this

direction to develop the missionary outlook and interest of the parents in the home.

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VI

THE MESSAGE OF THE PULPIT

The Missionary Spirit of the Pulpit

The public addresses of the pastor furnish of course the best opportunity for proclaiming the missionary message of the gospel. That does not only mean missionary sermons. These there should be, but the missionary message given by the pulpit should be much broader than this. The whole spirit of the pastor ought to be missionary. If he is training himself constantly for his task of missionary leadership, his missionary interest and missionary spirit will be constantly evident, and will appear continually in his public services. His sermons will show his missionary spirit, his prayers will be missionary in petition and outlook, his selection of Scripture will reveal the missionary meaning of the book, and his congregation will inevitably feel his broad kingdom spirit. This missionary spirit and attitude is fundamental in the message of the pulpit. On the one hand it is quite likely that without this interest there will be very little missions in his prayers or sermons, and on the other any missionary sermons he may preach will probably be cold and fruitless and occasioned at best only by the appeal of denominational loyalty. But granted the missionary spirit, and the pastor's whole pulpit message—sermon, Scripture lesson, prayer, hymns—will be surcharged with the mis-

sionary spirit. His prayers will sweep the whole horizon of human need, his Scripture reading will again and again bring to his people the great "whosoever" messages of the Bible, the hymns he selects will lift the congregation in song to the heights of a world outlook, and his sermons will deal with the large themes of Christ's universal gospel and will be full of interesting illustrations from the great world field.

Missionary Interpretation of the Bible

The Bible is a missionary book. No one who has studied it or read it thoughtfully could fail to note this. Jesus' gospel has its individualistic side, of course, but he was profoundly concerned that every last man, woman, and child "to the uttermost parts of the earth" should know him and enjoy the benefits of his kingdom. "As the Father hath sent me, even so send I you," said the Master, passing on to every one who claims discipleship the very mission that was his. Naturally one who had such an ambition would embody the ideal in his teaching. Jesus seemed to have the needs of all men in mind; his great promises are offered to "all," "every one," "whosoever"; he loved to call himself "Son of man"—the representative of all humanity, all nations, all races; his commission to his followers was a world-encircling one. It was significant that Gentiles (the Magi) came to his cradle and that Gentiles also (the Greeks) came to him just before he went to the cross. Peter's vision and its resulting acceptance of Gentiles as followers of Christ, and Paul's great mission to

the heathen world, show how those closest to Christ in time and thought understood his gospel and its scope. Paul, Barnabas, Silas, Luke, Timothy, John, Mark, those familiar to us from New Testament life, were almost all missionaries. Mark's Gospel was written, we are told, for the Romans, Luke's for the Greeks, that of John to bring out the universal elements in Christianity. The Book of Acts is a story of missionary effort and achievement. Paul's thirteen epistles were written to missionaries or to missionary churches. Other New Testament books breathe the missionary message, and the Bible closes with the great sweeping vision of Revelation—"a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb." The minister who would faithfully teach the gospel of Christ and of the New Testament cannot overlook its universal element, for this is its chief characteristic.

The Old Testament, too, is not without its missionary teaching. From Genesis to Malachi there is a continuous stream of missionary appeal, even though interspersed with narrow nationalism. The promise to Abraham was that in him should all nations of the earth be blessed. Israel was to be God's messenger to the world. Jehovah is the God not of the Jews only but of all mankind. The messianic kingdom, in which all men should be included, was vividly foretold. Genesis gives the missionary message. Ruth was a protest against the idea that God loved only the Israelite. The Psalms are full of ascriptions of praise to the

universal love and power of God. The prophets, especially the later parts of Isaiah, Micah, Zechariah, and Malachi, give a stirring summons to missionary outlook and service. Jonah is as much a missionary book as the Book of Acts or the "Life of John G. Paton." The whole Bible deals with the great universal themes, the things common to all humanity. Its basic thesis is the fact that all mankind is one. Our faith that Christ's salvation is for us and that we can claim his great promises and accept his precepts, rests upon his "whosoever," and that includes the Chinese as much as the Americans. Clearly God has through all the ages wanted all peoples to know him, and the message of the Bible, through prophets, historians, psalmists, evangelists, apostles, and the Christ himself, is that God loves the world and gives himself to save the whole world.

The pastor who wants to build up a missionary church, then, will surely take advantage of the supreme opportunity given him by his sermons and interpret the Bible as a missionary message. This does not mean that he will preach a "missionary sermon" every Sunday. There are a multitude of texts on which he will preach which are clearly personal in their application. Yet in a sense every sermon will be a missionary sermon, shot through with the missionary spirit, expressing the longing of Christ that every one shall know him. With compelling aim, and the background of missionary hope, it will be found that there are few subjects, however personal and individual, that do not suggest the most far-reaching sympathies and re-

sponsibilities; and almost all kinds of sermons, upon almost any theme, can be effectively illustrated from the lives, the experiences, the problems of missionaries and their converts. Such references will be fresh and new to most of the hearers, and will come with a convincing force that illustrations from life nearer home will often not have.

In other words, the Bible has a missionary message on every page, and the minister who wants to develop his church as an effective missionary force must not forget it. God's message to the world is a missionary message. Christ's challenge to his disciples is a missionary challenge. A pastor who is faithful to the Bible and faithful to his people, will not fail to impress upon them so strongly that they will thoroughly believe it the fact that the gospel of Christ is a missionary message and God's book a missionary book.

Missionary Application of the Sermon

There are some themes—a good many—on which the minister will preach that readily suggest their missionary teaching. "The Love of God," for example, suggests the duty of our making that love known to every creature. "The Kingdom of God" is a subject which cannot be presented adequately without reference to the need of bringing all peoples into its sway. "Christian Citizenship" takes in the evangelization of the New Americans and the possibilities of Christian Americanization. On the other hand, a theme that is more personal, like sorrow, or suffering, may bring new comfort and courage by the call to minister to those of foreign

tongue in the community and those in foreign lands who sorrow or suffer. "Prayer" will gain immensely in its appeal if the far-reaching possibilities of a world-wide prayer fellowship with Christians of every land are shown. So with many other themes. If a pastor is imbued with the missionary spirit and views his ministry and the Christian life of his people in the light of the missionary purpose of God, he will see a missionary meaning in very many of the themes on which he preaches. A minister needs to be on his guard against allowing provincial habits of thought and the appeal of things close at hand to keep him from bringing to his people those broader applications of Scripture which will give the larger view of the kingdom and the exhilarating far look which all Christians need.

Missionary Illustrations

On the other hand there are many subjects on which a minister will preach which cannot be directly applied in a missionary way, but which offer attractive possibilities of missionary illustration. "Faith" finds striking illustration in the story of missionary pioneers like Judson or Morrison. "Joy" can be made full of meaning by the recital of the happiness of a Christian convert brought out of the hopelessness of heathenism into the gladness of the Christian hope. "Home" gathers new significance by the contrast between a home in non-Christian India or Africa and a Christian home in America. "Be strong in the Lord" is a text which can be strikingly illustrated from the character of strong missionary leaders and missionary converts.

Evangelistic themes can be illustrated by stories of heroic decision from the mission field that come with a peculiar appeal. There is hardly a sermon that a minister can preach that cannot be illustrated effectively from the world of missions at home and abroad. One value of missionary illustrations is that they come with a welcome and attractive freshness to one's hearers. They deal with experiences that are common to all humanity, while they bring the truth to bear on one's life from a new angle. Another value of frequent missionary illustrations is that they keep the subject of missions before the people in an unobtrusive way. The missionary reference is quite indirect, but it reminds of those " other sheep " for whom Christ died and for whose evangelization the hearers are responsible. As a means of teaching missions and their results and of impressing the value of missionary work, the simple use of missionary illustrations is invaluable.

Where find such illustrations? They are not brought together ready made in books of illustrations. But they are found galore in denominational missionary magazines and in the pamphlet literature published by the mission boards. There is an almost unlimited and rapidly growing variety of books from which missionary illustrations can be secured: biography, travel, etc.[1] Every live preacher is on the alert for illustrations. His missionary reading, and even the daily press, will provide him with the finest sort of telling illustrations which will make his sermons more interesting and

[1] On this subject see Chapter IX.

will help him in his work of developing a missionary church.

Missionary Talks to the Children

Many pastors preface their sermons by a brief talk to the children. Some give such a sermonette every Sunday, others occasionally. Generally a story is told, and lessons are drawn from it, or the story is left to teach its own lessons. In some form or other the plan has proved helpful to a large number of pastors. The problem is to get suitable stories, interesting, fresh, having a lesson that is evident without explanation. Missionary stories solve the problem. There are stories of adventure, stories of heroes and heroines, stories of child life, stories of how the gospel of Christ can lighten dark homes and dark hearts, love stories, stories of giving, stories of praying, stories of hymns, stories of war and stories of peace, stories of Christmas and stories of Easter, stories of home and stories of patriotism—an endless number and variety of stories, from every land and every mission field, foreign and home. None of them, probably, the boys and girls of your congregation have ever heard; and the chances are good that most of them will be new to the grown-ups as well. No stories will prove more interesting.

Where get the stories? Read your missionary magazine, and you will find plenty of them. Your mission boards also publish some in brief folders. But many of the best are in such books as are listed at the close of this chapter. If you read some of the missionary books that are constantly appearing you

will pick up many a good tale that your boys and girls will be eager to hear.

Missionary Sermons and Addresses

On occasion every minister should preach a missionary sermon. Missionary illustrations, missionary applications of the text, and missionary stories to the children are all valuable means of awakening interest and imparting some measure of information, but nothing can take the place of a well-thought-out, thoroughly prepared missionary sermon. Its directness and frankness will carry conviction. The minister's sermon is his chief public message, and to give this a missionary theme will convince the people of the importance of the subject. A special reason for missionary sermons is the need for more time for developing a theme than can be had in just a missionary application. There are great missionary ideas in the gospel that need full and clear exposition, and a half hour is little enough for setting any of them in an interesting and convincing way before the congregation.

Among the missionary themes upon which a minister may well preach are The Missionary Purpose of the Church, The Universal Gospel, The World Fellowship of Christians, The Universal Response to Christ, The Contribution of the Races to Christian Thought and Experience, The Missionary Call, The Stewardship of Missionary Prayer, Money and the Kingdom, etc. A multitude of texts are available to the preacher for missionary sermons. The following are only a few of the immense number that can be chosen:

Genesis 12 : 1-3
Genesis 22 : 15-18
2 Kings 5 : 2, 3
Psalm 2
Psalm 22 : 27, 28
Psalm 24 : 1-6
Psalm 33 : 5-8
Psalm 46 : 10
Psalm 47
Psalm 66 : 1-4
Psalm 67
Psalm 96
Psalm 97 : 1, 2
Psalm 117
Psalm 145 : 13
Isaiah 2 : 2, 3
Isaiah 11 : 9
Isaiah 11 : 10
Isaiah 34 : 1
Isaiah 42 : 1-4
Isaiah 43 : 6
Isaiah 44 : 6
Isaiah 45 : 22
Isaiah 49 : 5-7
Isaiah 52 : 10
Isaiah 66 : 18, 19
Jeremiah 22 : 29
Micah 4 : 1-5
Habakkuk 2 : 18-20
Habakkuk 2 : 14
Zechariah 2 : 11
Zechariah 9 : 9, 10
Malachi 1 : 11
Matthew 6 : 10
Matthew 28 : 18-20
Luke 2 : 32
Luke 4 : 25-27
Luke 19 : 10
Luke 24 : 46, 47
John 1 : 9
John 1 : 12
John 1 : 29
John 3 : 16
John 4 : 42
John 10 : 16
John 20 : 21
Acts 1 : 8
Acts 10 : 34, 35
Acts 11 : 18
Acts 13 : 1-4
Acts 17 : 24-31
Romans 1 : 16
Romans 3 : 29
Romans 10 : 11-15
1 Corinthians 1 : 24
2 Corinthians 5 : 19
Ephesians 2 : 13-16
2 Peter 1 : 1
3 John 5-7
Revelation 5 : 9
Revelation 7 : 9, 10

Missionary sermons should be preached more or less regularly, but not on any fixed Sundays. Nor should they very often be connected with appeals for money. Sometimes they may be thus used, but more often with an educational or inspirational purpose. Christians must be taught the "wideness in God's mercy," and the responsibility that rests upon them as Christ's followers to see that the last man at the ends of the earth knows that a Saviour has come. When this foundation is solidly and securely laid the financial appeal will have weight. So give the people the conception of the greatness of the gospel and of the kingdom that the Bible teaches; then apply it to money and prayer and service.

An occasional missionary address of a more informal character may well be given, perhaps Sunday night or on other evenings of the week. This may be devoted to a description of one of the mission fields of the denomination, or the life-story of a great missionary. A series of such addresses is often profitable, and interest is often added by the use of good lantern-slides.

Prayer-meeting Addresses

Opportunity is afforded by the mid-week service for a more informal and intimate presentation of missions. Here the devotional side of the subject can be emphasized. For instance, the history of missions is one continued illustration of Christian faith, and a study of this theme from the point of view of missions will be inspiring and at the same time will present it in a fresh way. A study

of the missionary journeys of Paul in the light of modern missionary work will both illuminate the New Testament story and give a sympathetic understanding of present-day missionary methods and problems. Scarcely anything will be more interesting or suggestive than a series of studies of the character of great missionaries in the light of Christ's character.

Of still more informal nature is a series of programs on various missionary themes, geographical, biographical, or topical. These can be presented under the direction of the church missionary committee, or the Woman's Missionary Society. Participation should not be limited to the women, however, but all groups should be enlisted. Different organizations may in turn present a program. Care needs to be taken that every program be well prepared, with nothing read, and that new features be introduced into each succeeding meeting. Maps should be freely used. Indeed a missionary map of the world should hang in every church. Stereopticon lectures may be used effectively, and a wise selection and use of pamphlet literature will strengthen and continue the impression made.

Interpreting World Events

Every minister ought to be an interpreter to his people of the meaning of the great events continually occurring in the world. Every one reads the newspaper and knows the important happenings chronicled from South America and Asia and Africa as well as in Europe and our own country. But people think of the world's events mostly in their

relation to politics, or business, or social conditions. They do not think of their relation to the kingdom of God. That side is not suggested in news items or editorials. It is the opportunity of the minister to point this out to them—to interpret events in the Near East, in China or India or the Philippines, in South America or Africa, in terms of Christ's advancing kingdom. He will need to know something of the historical background of the events, and especially the religious and missionary background. If he keeps himself informed and takes advantage of his opportunities, he can render an incalculable service to his people. The missionary interpretation of current world events will be a new angle from which to view them, and will be welcomed as a fresh and new contribution to the understanding of them. Too few of the minister's congregation read a missionary periodical, and still fewer read missionary books, but he can make the newspaper a live, up-to-date missionary daily if he will.[2]

Interpreting the Denominational Program

Every pastor receives requests to preach on special subjects or to observe special seasons or follow special programs, enough to fill up all his Sundays and take up all his attention. Such requests come from the Red Cross, the Associated Charities, the hospitals, the Anti-Saloon League, independent missions, and a host of other worthy and unworthy organizations. But there is one program that every minister ought to follow, and that is the program of his denomination. To the requests of his denomi-

[2] See Chapter IX.

nation and its leaders he ought to give heed, and so far as local conditions permit he ought to observe the program suggested. The missionary part of the year's program will call for public presentation of many themes. The preacher ought not to think of himself as hampered by this, but rather to welcome the missionary opportunity it brings. He does not need to apologize for presenting a missionary theme; he is just being loyal to the church and the denomination. Moreover, the series of subjects on which he is asked to speak are likely to have a logical relation, so that his people will get something constructive. The program of the denomination will call for activities in other directions, but by all means let him not neglect to present the program in his pulpit messages.

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VII

THE CHURCH-SCHOOL CURRICULUM

The Most Important Place for Missionary Training

It is in the church school that the children and young people of the church get their ruling ideas regarding Christianity and the Christian life and Christian service. Even if they do not study very much they hear a good deal. They absorb the ideas of the teacher and the spirit of the superintendent, and readily assume their attitude. Whether the Sunday-school pupils' conception of the kingdom of God is to be provincial and narrow, or broad as the world, whether they are to think of God as having a special interest in Americans or as being ambitious equally for all peoples and races, whether their feeling of Christian responsibility is to be limited to members of their own congregation and community or is to take in every person in every land, will be largely determined for their life by what is taught in the church school—the Sunday school. What Christ and Christianity mean to them depends on what they learn in the church school. Here they get a true idea of the gospel or they get a false one. The minister's preaching may be true, but that will not matter much to the children and young people; they don't hear many of his sermons, and those they hear are generally not directed to them but to the older folks. They get their religious ideas in the Sunday school or in the home.

In view of the formative influence of the church school it is passing strange that its importance from a missionary standpoint has received so little attention, comparatively. It is in fact the place of supreme importance for teaching missions and for training in missionary service. There has been a great increase in the efforts for missionary education in the church school, but what has been done has scarcely scratched the surface yet. If the religion of Christ is a missionary religion and the supreme purpose of every Christian and of the church is to establish the reign of Christ throughout all the world, then this ought to be taught in the church school to every child and young man and young woman, and the most earnest efforts should be put forth to train them in the obligations and methods of missionary service.

Missions Should Be Central in the Course of Study

This follows from the fact that missions is central in Christianity. If missionary teaching is left out, the heart of the gospel is left out. Somebody objected to having missions taught in the Bible school, saying, "The Bible school is the place to teach the Bible." But if any teachers do not know that the great message that sweeps through all Scripture is the missionary purpose of God and the missionary responsibility of his people, they need to sit down to a serious study of what the Bible really teaches and what the gospel of Christ really is. And most teachers need just such a study. Teaching missions means most emphatically teaching the Bible. Nor is personal religion to be left

out of the teaching. Rather does missions give an added reason for emphasizing the development of a strong Christian character, for it gives an objective, a use, for Christian character and its influence and power. Nor is evangelism crowded out by making missionary teaching central in the school course of study. Evangelism is missions, limited to one's friends and neighbors. Social and community service should of course be retained also; these are missions in the sphere of one's neighborhood.

Indeed the spirit of missions is the spirit of all unselfish Christian service. And in its more special and more definite sense it is the expression of the limitless reach of the gospel, the logical goal of all Christian service. Without the teaching of missions it is only a limited gospel which is taught. But making missions central in the teaching of the school holds before the pupils all the time the two great compelling truths of Christianity around which everything else centers: that Christ died for all men, and that it is the business of every Christian to give the gospel to all men. No church that wants to be true to the gospel of Jesus can neglect to impress these truths upon the children and young people in the church school. Make these truths vital and give them meaning by teaching their application to missionary work, illustrate them by the stories of missionary life, and you will develop a missionary generation and make a missionary church. Beyond all comparison, the strategic opportunity for missionary education is among the children and young people.

Few Study Courses Give Proper Place to Missions

In general, the curriculum of a church school is built up around one of two ideas. On the one hand, there is the study of Biblical material strictly, the Bible being divided into sections to make a cycle of courses, as in the International Uniform Lessons. In this plan subjects are usually not the basis of study, but whatever teachings may suggest themselves are drawn from the verse or verses under consideration. The interest is primarily on personal religion. Missions generally receives little attention. On the other hand there is the study of subjects, the curriculum consisting of a series of courses, historical, biographical, and practical, all of course based on the Bible. Makers of such a system of study have the widest opportunity, and as this plan is coming more and more into use, in graded lesson courses, it is natural that missions should be given a place with other subjects. An increasing attention, indeed, is being given to missions by those preparing Sunday-school courses for the various denominations, and practically every grade in the school now finds references made to missions in the courses studied.

Nevertheless, few series of lessons provide an adequate place for missions. Missionary illustrations are given and a few missionary biographies may appear, but little serious attention is paid to the basic importance of missions. For example, provision should be made somewhere in the curriculum for a study of the missionary nature of Christianity, showing how it is fundamental in the teachings and

spirit of Christ and obligatory upon all his followers. What missionaries do, who the missionaries of the denomination are and where they work, and other similar subjects, should be studied. In fact the church-school curriculum should give a fairly complete view of the principles and work of missions. It is a serious reflection upon any school that its pupils can grow to manhood and womanhood without learning what Christ is doing through his church in making his prophetic words a reality: "I, if I be lifted up from earth, will draw all men unto myself"; learning, in other words, how the kingdom of Christ is advancing throughout the earth. Without such a course no church-school curriculum can be considered complete.

What Should a Christian Know of Missions?

Consider what a well-informed Christian ought to know about the missionary enterprise of Christ. He ought to be familiar with the following: (1) New Testament principles of missions; the teaching and practise of Jesus, Paul's missionary work, and their meaning for Christians today. (2) The expansion of Christianity; the story of the growth of the kingdom through Paul and other later missionaries down to our own time. (3) What missionaries do; forms of missionary work and how a missionary lives. (4) Who and where the missionaries of the church are; the various missions and the names of more prominent workers. (5) Some results of missions; concrete instances of transformation in personal life, influence of missions on nations, numerical growth of the church. (6) The

missionary obligation upon every Christian; Christ's claim upon our life, our prayers, our money; what constitutes a missionary call.

These by no means include all the missionary knowledge which any one who continues to read and study may learn, nor is it to be expected that any of these subjects will be studied exhaustively in the Sunday school. Only a very general survey can be made in the regular course, but all the above topics should be included in such a survey. Surely no one can claim a knowledge and understanding of the New Testament without knowing what it teaches about missions, the subject of Christ's last Great Commission, and the work of the great missionary-apostle Paul. If we are to understand the teachings of Christ about the growth of the kingdom, and if the book of the Acts is to be something more than an isolated history of a few decades of first-century events, unrelated to present-day history, the acts of twentieth-century missionary apostles must be studied, in the expansion of the kingdom of Christ. If Christ's command to us, his followers, to go and make disciples of all the nations, even to the uttermost parts of the earth, is to have any really practical meaning in our purposes, prayers, and acts we must know what this missionary obligation means which Christ has laid upon us. Emphatically it must be said that every Christian ought to have some fair knowledge of the meaning and facts of the missionary enterprise of Christ and his church, as outlined above, and no Christian can think of himself as well informed who does not have at least the minimum of knowledge suggested.

A Course in Missions in the Church-school Curriculum

Clearly such a well-ordered knowledge of missions as is suggested above cannot be gained simply by casual references to the subject in connection with other courses. The missionary teachings of Christ, the missionary work of Paul, present-day missionary apostles, all these and other missionary themes will be touched upon more or less in application or illustration. But to secure an adequate grasp of the subject requires a regular course of study, distinct from other courses and complete in itself. It should not be an optional course, but should have a place in the curriculum on a par with other courses. We are not speaking of an adult course, but a course for older boys and girls or young men and women. A suitable place in the schedule is the senior or high-school department. Pupils at that age are finding their interest broadening and are likely to be somewhat impatient with studies along the lines of previous courses. They are in just the mood and the intellectual and spiritual attitude for a study of The World Adventure of Christ. Frame the title as may be desired, only keep away from anything hackneyed and uninteresting, and express the big and adventurous in the program of Christ and his followers.

There is at present no satisfactory course available for most churches, simple yet comprehensive. Very few denominational publishing boards have worked along this line in preparing their Sunday-school material, but are still mostly following the beaten tracks; so perhaps a new trail will have to

be blazed in many schools. You may have to work out your own course. But it will not prove a difficult matter except in securing suitable text-books. Perhaps the following outline will help:

Suggested Missionary Course for Sunday School

Kindergarten and Primary

Aim: To show that God loves all his children.

Time: A few minutes each Sunday in assembly period.

Subject: God's love for his world-family.

Method: Study of a foreign boy or girl in United States and one in a foreign land as projects illustrating life of others in God's great family.

Contributions to work relating to definite object chosen as project.

Missionary prayers and songs.

Service: Send story papers to other children. Make scrapbooks of Bible pictures for children in home missions or abroad.

Collect picture post-cards to send abroad.

Junior

Aim: To develop a spirit of world interest and world friendship.

Time: Assembly period, occasional meetings of classes during week.

Subject: Boys and girls of other lands and races.

Method: Stories of foreign boys and girls in United States and boys and girls of other lands.

Two or three projects—e. g., mission schools, as concrete illustrations.

Dramatization of stories.

Games of foreign children.

Missionary prayers and hymns.

Contributions to definite work studied as projects.

Service: (Through Junior Society or other organization if advisable, but in coordination with Sunday-school program.)

Friendly service to foreign children in community.
Collecting curios and photos.
Making scrap-books.
Dressing dolls.
Summer Christmas-tree.
White Cross work.
Picture post-cards.

INTERMEDIATE

Aim: To develop spirit of Christian heroism and unselfish service.

Time: Assembly period, also few minutes each Sunday in class sessions, supplemented by occasional outside meetings of classes.

Subject: Heroes of missions at home and abroad.

Method: Biographical studies of heroic Christians of other lands and races.

Lives of great missionaries, medieval and modern.
Study of three or four projects.
Dramatization of missionary stories.
Missionary prayers and hymns.
Contributions to definite work studied as projects.

Service: (Through Young People's Society if advisable, but in coordination with Sunday-school program.)

Friendly service to foreign homes in community.
White Cross work.
Collect curios and photos.
Correspond with students in foreign lands.
Make puzzles and picture-books for a home mission.
Dress dolls for home or foreign mission children.

SENIOR

Aim: To give connected view of missionary history and methods and appreciation of missionary obligation.

Time: Full year course of study as part of curriculum, also outside meetings of classes.

Subject: The why and how of missions.

Method: Christian basis of missions.
Story of the expansion of Christianity.
What a missionary does.
The missionary obligation, including missionary call and principles of stewardship.

Service: (Through Young People's Society or other organization if advisable, but in coordination with Sunday-school program.)
Friendly service to foreigners.
White Cross work.
Correspond with foreign students and missionaries (home and foreign).
Entertain foreign students from near-by colleges.
Provide special articles needed by missionaries.
Collect photos and curios.
Make maps and posters.
Supply literature for foreign Sunday school.
Give social for foreign young people.
Volunteer for Christian life service.
Contribute through church treasury.

ADULT

Aim: To discover the relation of the church and the denomination to the present-day missionary task.

Time: Three-months' course each year. Also outside meetings of classes.

Subject: Missions of the denomination; present-day missionary problems.

Method: Missions and missionaries of the denomination.
Problems of present-day missions.
The unfinished task.
Missionary meaning of current world events.
The missionary obligation, including principles of stewardship and the missionary call.

Service: Christian Americanization work.
White Cross work.

Entertain foreigners of community and foreign students from near-by college.
Provide articles specially needed by missionaries.
Contribute through church treasury.

Material for such a course as that outlined can be found in pamphlets, books, letters, pictures, maps, etc., which can be secured through the mission boards. Above all, the Bible should be the main text-book.

Supplemental Teaching

As a beginning, one of the easiest methods of introducing the teaching of missions into a church school is to add missionary instruction to the regular curriculum as supplementary material. For example, a brief missionary talk may be given to the school or to the different departments before the lesson period. This may be a story, or a map demonstration, or something else that is simple, direct, brief, and interesting. Some denominations publish a series of stories for such use, illustrated with posters. Another similar method is to teach a supplemental missionary lesson once a month in connection with the regular lesson, or every Sunday for a regular period. Such a supplémental course can be made up by the school itself if no suitable material is published by the denomination. The important thing is to have even so limited a course as a supplemental course must be, as comprehensive as possible, even though it extend over a long period of time.

There are two main difficulties, however, with supplemental courses. One is the limited amount

of time that can be given to a lesson. Five or ten minutes, or fifteen at the outside, is all that can be expected for the missionary lesson, if the regular lesson is to be taught also, and this is very inadequate and unsatisfactory in the intermediate and senior grades. Another difficulty is the very fact that the missionary study is supplemental. Not being a part of the regular curriculum it is looked upon as less important. Missions tends to be thought of as optional rather than essential. If the supplemental lesson is taught in the separate classes it is likely to be slighted by many teachers for the same reason. The unfortunate results of presenting missions in a way to make it seem optional with a Christian, to practise or not as he desires, have been serious and wide-spread, and just as soon as possible the subject should be given a place in the regular curriculum, even though at first the place given be small. Nevertheless, if no other way can be found, supplemental missionary lessons of some sort are an excellent way of beginning.

Director of Missionary Education

So important is missionary education and so liable is it to be neglected in the church school that some one should be charged with the oversight and direction of this part of the teaching and activity of the school. Every school should have a director of missionary education elected or appointed as one of the officers, the same as the superintendents, treasurer, etc. The director of missionary education can be either a man or a

woman, but should be most carefully chosen. The school should have the most capable leader possible for this work. Some one with education and a broad outlook should be found, interested in the educational side of the church work and with as good acquaintance as possible with missions at home and abroad—though a willingness to learn may quite readily take the place of this last qualification. It may be found advisable to have a committee or assistants in the several departments to help the director of missionary education, and the school should provide such material as is necessary, the same as for other departments of work.

Missionary Dramatization

A word should be said here regarding the educational value of dramatization in developing a knowledge of missions. The subject will be mentioned again in connection with the social life of the church (Chapter VIII), as plays and pageants are most likely to be presented on social occasions or be themselves a feature of the social life of the young people. But they are more than entertainments. You can have a missionary drama for the sake of the spectators or you can have it for the sake of the participants. In the former case it is presented for the entertainment or instruction of the people who look on or for the purpose of making money by interesting them. In the second case, while the occasion may be the same, and the hope of giving missionary information to the spectators may be cherished, the principal objective is the instructing and interesting of those who

take part. This must be kept in mind by those in charge of dramatizations in connection with the educational curriculum of the church, whether they be given as a part of the Sunday-school studies or by any of the young people's societies.

The children should work up their own dramatizations of missionary stories. Do not deprive them of the educational value and the tremendous interest of doing this themselves by thinking overmuch of how the dramatized story will look when given in public. As a matter of fact, public performance is entirely secondary. Most of the dramatizations should be given in the department or class meeting alone, and only an occasional one presented in public. At one session tell the missionary story, assign the parts, and have the story acted out at the next session. This is the simplest way. And only the simplest way is practicable in most Sunday schools. In schools with better organization or with sessions of more than the usual hour and a quarter, more time and attention can be given to preparation. "The Dramatization of Bible Stories," by Elizabeth E. Miller, while dealing especially with Scripture stories, will be found equally helpful in dramatizing missionary stories and scenes. Another helpful book is "Missionary Education through Missionary Dramatics," by Helen L. Willcox.

The work of the director of missionary education, or missionary superintendent, consists in organizing, under the supervision of the superintendent, of course, the missionary studies and activity of the various departments and classes. If the

teaching of missions is supplemental the missionary superintendent will provide the material, suited to the grade or class in which it is used, and suggest methods for teaching. Any platform talks or lessons will be arranged by him. If a missionary course is to be provided for the curriculum he may be entrusted with the responsibility of planning this, using as a basis such similar courses as may be available. Or better, the educational committee of the church, if there is one, should plan the missionary course. Perhaps the most important part of his work is to show the teachers the missionary implication of the regular lessons of the curriculum, to suggest missionary applications, and to provide missionary illustrations. Here is an unlimited field. It requires a great deal of study and reading on the part of the director of missionary education, and he should be relieved of all other church duties in order to do full justice to this work. But it is richly worth while. Nothing else in all the work of the church is more important than this—leading the teachers of the children and young people to teach the Bible as a missionary book and Christ's gospel as a missionary gospel. The depth of the missionary interest of the teachers and their effectiveness in developing the missionary spirit in their pupils, depends on the work of the director of missionary education.

The director of missionary education is sometimes a special teacher of missions. Instead of having the missionary teaching done by the regular teachers, the classes in turn come to him for missions, either for one Sunday or for a regular term

of study. The advantage of this plan is that the missionary instruction is given by one who is an expert in the subject and who is recognized as such. The disadvantage is that the regular teachers will think of missions as something outside the regular course, an extra, and will pay little or no attention to it in their studies or the teaching of their lessons. They themselves will fail to be imbued with the missionary passion, and their pupils will probably have something of their spirit. This is a serious objection, for as we have pointed out, any plan that places missions in a subordinate position or makes it merely an extra, not a part of the regular recognized interest of the school or the church, gives a false and distorted view of Christianity and the Bible. The better plan, though perhaps not the easier one, is for the director of missionary education to work through the regular teachers and classes, helping the teachers to teach Christian missions.

An important opportunity for the director of missionary education is offered by outside activities. Missions can be learned not less effectively by doing than by listening. A wide range of such activities will suggest themselves, such as correspondence with missionaries and with foreign boys and girls, collecting curios for the missionary museum, making models of native houses, implements, and clothing, gathering pictures of life in mission lands, providing special helps needed by missionaries, etc. This is covered in detail in Chapter X. Offerings for missionary purposes need not be discussed here, as this subject is considered fully in Chapter XIII.

Missions in the Devotional Service

An important place for missions is in the devotional service of the Sunday-school session. It comes naturally into the prayers, the Scripture reading, and the hymns. It is easy, also, to bring in references to missions, for example, prayers for those who have not heard of the Christ we love, and for the missionaries who are telling them the good news. From this it is not difficult to pass to more concrete missionary petitions. Missionary references in the devotional service are exceedingly effective, as the serious nature of that part of the program makes everything that is said and done then leave an impression of importance. (See also Chapter XIV.)

Missions should have frequent place in the songs and hymns that are sung by the school. The book used should be one that contains an adequate number of good missionary hymns. There are plenty in this class, singable and inspiring. The following are some of those that should be known:

Where Cross the Crowded Ways of Life
There's a Light Upon the Mountains
Watchman, Tell Us of the Night
Light of the World, We Hail Thee
O Beautiful for Spacious Skies
Lead On, O King Eternal
Fling Out the Banner
Christ for the World We Sing
Hail to the Brightness of Zion's Glad Morning
We've a Story To Tell To the Nations

Jesus Shall Reign Where'er the Sun
The Morning Light Is Breaking
From Greenland's Icy Mountains
The Whole Wide World for Jesus
Send Thou, O Lord, To Every Place
O God of Mercy, God of Might
Love Thyself Last
O Zion, Haste, Thy Mission High Fulfilling
Look From Thy Sphere of Endless Day
Ye Christian Heralds, Go Proclaim
There's a Fight To Be Fought
Hark, The Bugle Call of God
Rise, Crowned With Light, Imperial Salem, Rise
The Son of God Goes Forth To War
God's Trumpet Wakes the Slumb'ring World
It May Not Be On the Mountain's Height
I Hear Ten Thousand Voices Singing
In Christ There Is No East or West
The Church's One Foundation
All Hail the Power of Jesus' Name
Hasten, Lord, the Glorious Time

If the church has a stereopticon a missionary hymn may occasionally be illustrated with lantern-slides while being sung. This is perfectly possible even in the daytime without darkening the room. Such hymn sets can be secured from the denominational agencies.

If the Uniform Lessons are not used, and the lesson text does not have to be read as the Scripture in the devotional service, the superintendent has wide choice, and some of the missionary passages from the Old and New Testaments should fre-

quently be read.[1] Among the passages memorized, and occasionally repeated by various classes in the devotional service, these missionary chapters and verses ought to find a place.

A valuable feature which can occasionally be introduced is the telling of a missionary story as an introduction to a hymn or prayer, or as an illustration of the Scripture lesson. These can be made most telling and effective if well prepared and well told, and if not too frequent. Fine collections of such stories, brief enough to be very usable, are found in "Five Missionary Minutes," First and Second Series, by Trull. A live superintendent, who reads missionary books and other literature, will have little difficulty in finding such illustrations for himself, or the director of missionary education can provide them.

Training the Superintendent and Teachers

Not every superintendent reads missionary books. Too many, indeed, are not really interested in the missionary enterprise of the church, or have only a very moderate interest. Teachers may be classified in the same way. It is a tragedy that any who teach the religion of Christ to boys and girls should fail to present it in all its bigness and breadth and its spirit of world conquest. A teacher who is not interested in the missionary aspect of the gospel will give only a one-sided, imperfect, and probably individualistic view, and the inspiring ideal of a world won to Christ, with all the possibilities of such an ideal in the lives of the boys and girls and young

[1] See Chapter VI.

people, will be overlooked. The difficulty with both superintendent and teachers in such a case is lack of knowledge, lack of training. What is said in Chapter IV regarding the training of church officers applies with great force to the officers and teachers of the Sunday school, and one of the most important elements in the pastor's work of building up a missionary church may be informing and interesting the superintendent along missionary lines, or developing and enlarging his interest and knowledge.

The Workers' Conference

This is the gathering of all the officers and teachers of the school, at which month by month all the various interests and problems connected with the work are considered. Among these questions the subject of missionary instruction and missionary activity should have a prominent place. Here is an opportunity for the superintendent to make clear and positive the world-embracing program of Jesus and the ideals and aims of the school in relation to that program. Here the director of missionary education can explain plans, illustrate methods, offer suggestions, and answer questions. Here, too, it may be possible occasionally, say for half an hour at the beginning of the session for four or five successive meetings, to introduce a rapid survey of the principal mission fields of the denomination, or an outline of some of the methods of mission work, or a study of the Biblical teachings concerning the principles of missions. This will need to be presented in a live, bright, interest-

ing way, by the best-qualified person to be found, and should be kept strictly within the time limit.

The specific question how to organize the school for missions is considered in Chapter XV, "Organizing a Missionary Church." On the general subject of this chapter reference should be had to some of the books listed at the close of the chapter.

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VIII

YOUNG PEOPLE AND THE SOCIAL LIFE

Coordination with Unified Church Plan

The young people are a part of the church. But a good many of them do not realize it, and in plenty of churches no effort is made to bring them into the life and plans of the church as a whole. They have their own organizations, they hold their own meetings, they make their own plans, and often their plans are not at all related to the plans of the church. But the church plans ought to include every organization, every group, and every age in the church. Certainly the unified missionary plan of the church should be comprehensive enough to provide for the interests and needs of the young people. When the missionary plan and program of the church are being made up, the young people should be represented in the discussion, and the plan adopted should make full provision for them. Moreover, the church plan should be so unified that the same general subject or subjects will be the basis of class study or programs or reading both in the young people's societies and among the older members of the church. Or if the church plan is a progressive, graded one, those parts relating to the young people's organizations should fit in with the others as an integral portion of the whole. Of course the young people should be consulted. Let them be in "on the ground floor." It should be their plan and

not only the church's plan. On the other hand, make them feel that they are a part of the church and that their missionary program is a part of the whole church plan.

The Importance of Missions for the Young People

All that we have said about the importance of missionary instruction in the Sunday school applies with equal force to the young people's organizations. Youth is the time for the fixing of ideas and ideals, and it is of supreme importance that these be true, in harmony with Christ's teachings. And missions is at the heart of those teachings. Youth, too, is the time of adventure. Anything that savors of heroism appeals to them. Here missions has its opportunity, for it is one great story of adventure and heroism. Youth, also, is attracted by the big things, and nothing is bigger than the world-winning project that we call missions. It is not necessary to announce "missionary" meetings, "missionary" programs, "missionary" classes, or "missionary" reading-courses. The Young Women's Christian Association speaks of its "fellowship work," and the Young Men's Christian Association has its "foreign work," its "extension work." The colleges have their "Yale in China," "Brown in China," etc. You can avoid the handicap of a familiar and uninteresting word by calling the missionary work for your young people their "fellowship work" or their "kingdom work," or you can speak of "Peekskill in India" or "Columbus in Japan." Put the subject before them in the right way, and you will not fail to enlist their en-

thusiastic interest and cooperation. It is worth thought and planning, for youth is the critical age for the kingdom. Enlist your young people for the world adventure of Christ while they are young, and you have pretty nearly solved the missionary problem of the church. But do not forget that this means education, well-planned, continuous education, so work out your church missionary program in a comprehensive way, including all the organizations of young people in a program of education and activity.

Give Every Society and Club Its Part in the Missionary Program

We are talking here, not only of the Christian Endeavor Society or the Epworth League or the Baptist Young People's Union or similar societies, but of all the organizations for young people and boys and girls—Boy Scouts, Camp Fire Girls, Girl Scouts, Knights of King Arthur, and every other club or society of or for the boys and girls and young people outside the Sunday school. Every group ought to think of themselves as related to boys or girls or young people elsewhere in our country and other countries, of their own race and of other races. That is the only attitude for any one, young or old. It is certainly the only Christian attitude, and a church that calls itself Christian ought to make it its business to see that this attitude and spirit are inculcated in the life and activity of every organization connected with the church. The business of the church is to Christianize the world. And no organization has any place in the church

that does not relate itself in some way to that program. An organization does not have to be labeled "missionary" to have the missionary spirit. The possible expressions of the missionary spirit are multiform, almost infinite in number. There is no society or club in the church that cannot find ways of expressing this outgoing spirit of Christ, and this not in a haphazard way, but as a part of the unified missionary plan of the church. We shall see how this can be done in some of the well-known organizations for young people and children.

The Young People's Society

This book is intended as a handbook for church leaders, not as an exhaustive treatise on missionary methods. So that what is said about missions in the young people's society must be confined to a few paragraphs. What we emphasize in this section is the place of the young people's society (Christian Endeavor Society, Epworth League, Baptist Young People's Union, etc.) in the unified missionary plan of the church and to suggest how the society can be effectively related to the church as a whole in its missionary plans and work. For methods of organization, plans for committee work, programs for meetings, courses for study, and other phases of missionary work in the young people's society, reference should be had to the suggestions given from the headquarters of the organizations and by the denominational departments of education or other boards, and to the books mentioned at the close of this chapter.

Let it be emphasized again that youth is pre-

eminently the time for developing an interest in people outside one's own circle or community or country and for forming habits of world thought—for making missionary Christians, world Christians. Therefore let nothing prevent full and adequate provision for the young people's society in the making and working out of the church's missionary plan.

The society should have a missionary committee or department, whose chairman should be a member of the missionary committee of the church. It should take its work seriously, and with earnestness, prayerfulness, great enthusiasm, persistence, and patience do its best to make its part of the society's work the best of all. The knowledge that the members of the society have of the world-conquering work of Christ, and the extent of their cooperation in that work through the church's missionaries, depends mostly on how well the committee does its work.

The plans of the society and its missionary committee should be intimately related to the missionary plan of the church. In fact they should be an integral part of it. This applies, for example, to the topics for the missionary meetings. These should be chosen with reference to the general subject of study in the church or the course of study adopted for the various departments and ages. The national young people's organizations suggest missionary topics in their yearly lists, and these are a great contribution to societies in churches having no unified missionary plan. But when a church does adopt such a plan the young people's society should not slavishly follow the suggested topics, but if

necessary substitute other topics in harmony with the church plan. For example, if the foreign-mission topic adopted by the church for the year is Japan and the home-mission topic is the children of America, the topics for the missionary meetings of the society for the season should be based on these subjects. Or if the church has a more comprehensive plan of graded missionary study, the topics used by the society should be based on the subjects for the young people in that plan, as suggested in Chapter II. The same applies to a study class or reading-course, and to missionary activities such as those suggested in Chapter X. The members of the young people's society should be enlisted in the church reading-course, which should include well-chosen books suitable for young people. All this close coordination of plans can be readily effected if the chairman of the missionary committee of the society is a member of a live, working church missionary committee.

The missionary plans of the young people's society should include one or more study classes. (See Chapter IX.) These may be held on some week-night, or Sunday afternoon, or the Sunday-evening young people's service may be given to the class for a limited period. Or if the church has a school of missions, a young people's class should be a part of the program. Missionary programs may be given in the society's meetings occasionally. Take care, however, that these are not the ordinary, stereotyped kind that are so often dull and uninteresting. The last thing you can afford to do is to prejudice the young people against missions, the

supreme objective of the church. Have impersonations and simple dramatizations. Have a debate once in a while. Get a native of some foreign country to talk to the society. Use the stereopticon. Have a travelog, with maps, photographs and other pictures, posters, etc. Get away from the ordinary kind of a program, and create a spirit of expectancy in the minds of the members, so that they will look forward with anticipation to the program of the missionary committee.

It should be remembered that the young people are in training for service, and selected members should be sent to institutes and conferences. Especially should advantage be taken of the young people's summer conferences and assemblies. The conferences held by the Missionary Education Movement at various places throughout the country during the summer are of inestimable value. Many young people have there seen a new vision of the possibilities of their lives and have gone home to transform their societies and become leaders for Christ in the church and even in distant lands. By all means send a delegate to one of these or similar conferences every summer. If a missionary institute is held within reach during the winter, be represented there also. The young people should be brought into any missionary conferences held for the local church and should have their own place in the program.

Mission Circle and Junior Society

It is not necessary to say anything here about missionary plans for young people's and children's

societies devoted specially to missions in the various denominations, for there is plenty of material provided for these, and a request to the denominational offices will bring suggestions. The important point to mention is that the plans for these societies should be made in conjunction with those for the whole church, that is, the church's unified missionary plan. This by no means involves rejecting the plans suggested by the denominational leaders for these organizations, for the whole church plan should take fully into consideration the general plans of the denomination and should be coordinated with them. Yet it may be necessary to adapt somewhat the plans suggested from headquarters.

The junior society, such as the Junior League, Junior Christian Endeavor Society, etc., is a somewhat different proposition. Here the responsibility rests principally upon the person in charge. There are relatively few plans and suggestions handed down from national leaders, and what is done along missionary lines is largely dependent on the interest, vision, and knowledge of the leader. On the other hand the opportunity is correspondingly more free. Pastors or others choosing one to take charge of the junior society should see that no one is selected who is indifferent to missions. The importance of starting the children out into life with a broad, Christlike view of the world and the kingdom and with a feeling of responsibility for helping people everywhere should not be forgotten, and one should be selected who has love for others and interest in other peoples and a great desire to make Christ king over all lands, as well as other quali-

ties naturally looked for in those to be connected with children's work. If it is important that teachers in the Sunday school have the missionary spirit and an interest in the missionary teachings of the Bible, this is equally important for all others who are given responsibility for training and teaching and guiding the children. What children are and what they become depend on their leaders.

The missionary teaching given the members of the junior society should be closely coordinated with that given in the Sunday school. If the latter is thorough and comprehensive, there will be little need of extensive instruction in the society; though the subject should have an occasional place in the devotional meetings, to prevent any one-sided presentation of Christianity. The society is the place, however, for special missionary activities like those mentioned in Chapter X. There is a good deal along that line which cannot be undertaken very easily by Sunday-school classes but which can very readily be made a part of the junior society program, and add very greatly to the interest of the latter. One very simple but very interesting and fruitful plan which any society can undertake as supplementary to the missionary information given in Sunday school or otherwise is the enlisting of the boys and girls in the reading of missionary books. Many denominations issue reading-courses, and these may be followed. Or selected books may be put in the hands of individual members with a time limit for reading. Or the society may be divided into groups for a reading-contest, group against group, or girls against boys. Whatever the plans in the junior so-

ciety, they should be a part of the unified missionary plan of the church, taken into consideration in the making of that plan, and made in connection with that plan.

Boy Scouts, Camp Fire Girls, Girl Scouts

Missions in these organizations? Certainly. Why not? They are a part of the church, and should have the same objective as the rest of the church. Of course they have a special purpose, in that they are related to a special group, the boys and girls, in their social activities. But they have an educational objective. A merely cursory reading of their manuals will convince any one of that. The educational methods employed differ from those of the church school, inasmuch as it is the out-of-school activities which these organizations are trying to organize for educational ends. But as organizations in the church they have, or should have if they are made a part of the church's activities, the same objective as all other organizations in the church, namely, the development of a normal, well-rounded Christian character, and the formation of habits of Christian service. Here is the missionary ideal in a nutshell. And a few suggestions will make clear how the ideal may be made a practical reality in the work of Scouts, Camp Fire Girls, and similar clubs and societies.

One of the promises in the Scout oath, for example, is "to do my duty to God and my country." From the Christian point of view one cannot do one's duty to God without a full loyalty to God's program for the redemption of the world—in other

words, missions. Scouts should be shown that we are all of one great world family in God, and that one's duty to God involves doing one's best for all the family of God, in China, Africa, and Europe, as in America. For a Christian, to do one's duty to one's country is certainly to try to make the country Christian. Here is home missions. Scouts are urged to "do a good turn to some one every day." Among those who surely need good turns are the foreign people in the community, and there is a fine opportunity for Christian scout-masters to develop the unselfish spirit in their charges by encouraging service to these. "No boy can grow into the best kind of citizenship without recognizing his obligation to God," says the Scout "Handbook," which further states that the church with which a troop is connected is expected to train the boys in all things that pertain to allegiance to God. Clearly it is not lugging in something that does not belong in the Scout program to teach how other boys live, what are their handicaps and what their possibilities, and to enlist the boys of the troop in service to them. And among the inspiring tales of adventure and achievement which they should know are the stories of such great Christian scouts as Livingstone and Judson [1] and others like them that have blazed a trail through the wilderness for God.

The program of the Camp Fire Girls fits into the church missionary program even more readily. The slogan is "Give Service." The Firemaker's Desire, expressing the ideal of one of the three ranks, is distinctly missionary.

[1] See "Livingstone the Pathfinder," "Judson the Pioneer."

As fuel is brought to the fire
So I purpose to bring
My strength
My ambition
My heart's desire
My joy
And my sorrow
To the fire
Of humankind.
For I will tend
As my fathers have tended
And my fathers' fathers
Since time began
The fire that is called
The love of man for man
The love of man for God.

So also the Torch Bearer's Desire: "That light which has been given to me I desire to pass undimmed to others." One of the functions of the Camp Fire program is to tie the school and the church to the life of the community, and the attempt is always made to carry the teachings of the church into practise. That this ideal includes missionary knowledge and service is clear from the Desires quoted. And this is emphasized very concretely in the list of activities for which honors are awarded. Among these are seventeen under the heading "What the American Born Can Do for Americanization," such as "Learn five facts about the country and customs of five immigrant races," "Take two foreign-born girls to an art museum," "Invite a child from foreign section to your Christmas or Thanksgiving dinner," etc. Church honors are given for the following, among others:

Know the names and chief responsibilities of the

leading missionary organizations, home and foreign, of your denomination.

Know and tell two classic missionary stories.

Become a member of a mission study class.

Attend a summer conference.

Lead a mission study class.

Have charge of your church missionary bulletin-board.

Be responsible for the production of a missionary play or pageant.

Besides all these, local honors are provided for, chosen by the local Camp Fire, and some of these may readily be given for missionary service.

Both Scouts and Camp Fire Girls are world-wide organizations, their ideals are missionary, and it is natural and proper to bring missionary teachings and missionary service into their meetings and life. The same applies to other similar organizations. It need hardly be said that there is no thought of turning them into mission bands. They have their distinctive social and educational purpose. But as part of the church organization their purpose should harmonize with the supreme missionary objective of the church, and they ought to be fitted into the plans of the church, including the missionary plans. Tact and common sense and appreciation of true proportions are needed in this as in all things. But the opportunities for broad Christian training are unlimited.

An Educational Plan for the Whole Church

It must be clear from the above that the educational plans of the church include more than the

church school. It is a mistake for a church to limit its thought of its educational work to the school. All the young people's and children's societies, clubs, and other organizations should be included in its educational plans. In fact every organization in the church, whether for young or for old, should have a place in the educational work and plan. There should be no duplication, and on the other hand the full needs of all groups should be provided for. The necessity of a comprehensive missionary plan for the whole church is thus seen. And this plan should be a part of the general educational plan for the whole church.

Social Life in the Church

What about the social life of the young people? This is a natural and proper expression of life, young and old. All phases of life ought to be touched by Christian influence, and all be so directed as to make their contribution to the development of a normal, symmetrical, and well-rounded Christian life and to the establishment and growth of the kingdom of God throughout the world. The social life of the church should be utilized toward the achieving of the purpose of the church. That purpose, as we have seen, is to make the world, the whole world, Christian. So that the social life of the church has relation to the church's missionary plan, and should be so directed as a part of that plan that it may in some measure help in missionary education and service. This gives the social life of the church a positive meaning, instead of the negative one appearing in the preventive idea so

common in the minds of church-members in relation to the church's social activities. The suggestions given in the following paragraphs will indicate some of the ways that are open.

Missions Must Not Be Lugged In

But first let it be said with emphasis that missions must not be " lugged in." An overenthusiastic member can do a good deal of damage by lack of tact. It will not do to bring missions into your social plans in such a way as to create a prejudice against the subject. It must be brought in naturally, in such form as fits the occasion and the participants. This means careful planning, almost more careful planning than for any other missionary work. But nothing is so important as to capture the interest of the young people for the missionary enterprise, and it is worth any amount of thought and planning to accomplish this result. It should be observed, too, that what is done along missionary lines in connection with social occasions must be done from the inside, by those who are to participate, not by the missionary committee or any other group or individual officially related to missionary plans or work. Members of the committee will perhaps have to suggest plans, but they must do it informally and unofficially. The pastor, of course, can do most in this direction.

Plays and Dramas

Nothing is welcomed more in an entertainment than a good play. And it has the advantage of providing plenty of fun for the participants at re-

hearsals. Why not occasionally use a play that has a missionary message? Of course you will not call it a missionary play. And perhaps there will be nothing in it that many would think of as missionary. Perhaps it will be a Japanese wedding. Or perhaps a sketch of Chinese life. Or it may be a very carefully selected presentation of immigrant characters (but no burlesque). These will help to interest participants and audience in people of other races, which is the basis of missions. On occasion a distinctively missionary play can be given, especially at a social or entertainment of the young people's society. If a mission study class is holding sessions, let the members of the class present publicly at the end of their course, perhaps at some social gathering, a play dealing with the country or subject they have been studying. This will fix in their minds the things they have been reading and discussing and will give a good excuse for the presentation of a missionary play. (See Chapter VII.) For more serious work a pageant can be given, with costumes and music. If well done nothing is more effective than this, though the number of available missionary pageants is limited.

Write to the mission board or literature headquarters of your denomination for advice regarding plays and pageants.

Foreign Games

For children's gatherings, when something new is wanted, introduce some games played by boys or girls in other countries. The children will welcome these as something novel and new. Some of the

games will appeal to them and will prove very interesting and amusing. Descriptions of foreign games can be found in "The Chinese Boy and Girl," by Headland, and "Children at Play in Many Lands," by Katherine Hall. Or hunt up some families of foreign birth in your community and get them to teach you some games. Perhaps you can induce some of them to come to your children's party and teach the games to the children themselves. That will be a good piece of missionary work and will put meaning into the games that you, as an American, cannot give them.

Travel Talks

Get hold of a Christian traveler and have him tell at a social some of his experiences in foreign countries. Travel is so common now that it is not difficult in a fair-sized place to find some one who has been in Japan or India or in South America or in the Near East. Only be sure he is a good speaker, an interesting story-teller. If he has had some unusual adventures, so much the better. Perhaps you can secure a missionary for the occasion. Induce him to leave out everything about his work for that night, and just tell some of the thousand and one unusual experiences that most missionaries can tell. Here again the caution, be sure you get an interesting talker. Some people have a lot of interesting experiences but cannot tell about them interestingly. You want to attract the hearers to the people and country about which he talks, so make certain the speaker can talk. Many missionaries have some thrilling adventures, or some ludicrous experiences,

which they will tell your young people if you urge them hard enough. Try it.

Evenings with Foreign Nationalities

Introduce to your members some of the foreign peoples represented in your own community. Have an Italian Night, a Polish Night, a Spanish Night, or a Swedish Night. Have a supper served in the native style, with waitresses in native costume. Then have an address, or one or two brief talks, by some one of the race represented, about the people, their customs, life, achievements, etc. Have plenty of singing, folk-songs and other selections, with instrumental music. An exhibit of pictures, either photographs or stereopticon views, will add to the interest. You will not have difficulty in getting the help of people of the nationality you are presenting, if you explain what you are trying to do. An entertainment like this will be quite a novelty and will be greatly enjoyed. As a social feature it will be a success, and at the same time it will make your members acquainted with some of the New Americans in their midst and will bring the latter into touch with the church.

Private Social Gatherings

Many of the suggestions given above can be adapted to home gatherings and parties. Games, impersonations, playlets, music, can all bring in other nationalities, and besides being novel will teach a missionary lesson. You can introduce a novelty into your evenings with your friends by in-

viting them to a meal served in a foreign style, with foreign dishes and decorations.

Do not overlook the value of picture post-cards. Some of the mission boards have very beautiful ones, hand-colored, representing scenes and life in mission lands. Others can be secured in stores or from friends or elsewhere. They are fine for use in sending a brief message, particularly a notice, and need not be limited to notices of missionary meetings. You can send them in private correspondence, and they can be used effectively by teachers in birthday congratulations, or by officers of societies in their brief communications.

These are but suggestions. Interest your social leaders in the missionary purpose of the church, and they will be able to suggest innumerable ways in which missions can be brought naturally into the social life of the young people and of the church.

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IX

KEEPING INFORMED

A Continuous Education

The emphasis is on "keeping." The process is a continuous one. No one ever becomes educated. Finishing-schools are a misnomer as far as education is concerned. You never complete your education. Most people continue to learn. They read, at least the newspapers and perhaps magazines and some books, they talk with others who know, and they do some thinking. Perhaps it is exaggeration to call this education; education is a more serious and systematic process. But it is at least learning, and this we are all doing. We never learn all there is to learn. This is true even in the trade or business or profession or occupation to which we may be devoting our lives. Some one is discovering something, or inventing something, or suggesting a new line of work, or describing what he has done, and if we are to be proficient we must keep informed. We feel the necessity of that, and we read books and take magazines and attend lectures in order to keep up in our line of work. And we think this important for our children, and we have books and other reading matter in our homes. Neither their education nor ours is ever ended. There is always a great deal to learn if we are to be anything like one hundred per cent. efficient in our work.

Missionary Education a Continuous Process

There is no difference when you come to the work of the church, local or missionary. We are not able to do our work as well as we ought to do it unless we are informed and keep informed. And there is a good deal to learn. If your church school includes in its curriculum such missionary courses as we have mentioned, you have not learned all there is to learn about missions when you have completed the school course. You have only laid the foundation for further study. The New Testament has a good deal more to teach you about missions, there are fascinating stories that you have not heard of adventure for Christ crowding the long centuries since Paul's day, missionaries are constantly doing new things of which you have not read, the results of missions have been piling up in ways innumerable, and the meaning of it all to you in terms of prayer and money and service continually needs reckoning anew. Clearly everything you learned yesterday about missions needs supplementing today. In fact a good deal has happened since yesterday, and you must know about that if you are to be well fitted to take your part in the church's greatest task. There are new stories of absorbing interest that the missionaries are telling, there are new lines of work far different from past methods, and whole peoples and civilizations are being changed by what the missionaries are doing. Do you know about these things? Do the officers and the members of your church know about them? There are plenty of church-members

who do not know much more now about the great apostolic work of missions than they knew ten years ago. Or what they have learned is very meager and fragmentary. But the missionary work of the church is too important to be the subject of hit-or-miss or occasional information. We must keep informed.

Direction Needed

There are plenty of people in the church who would like to know about missions who do not know where to find the information. And there are plenty of others who keep pretty well informed on some parts of the enterprise, but who are not informed at all on other parts. Some one who knows must teach them. This " some one " is in most cases the pastor. Unfortunately there are some pastors who are not themselves keeping informed. Then few in the church get much information. Perhaps the missionary committee of the church has the responsibilty under the pastor's leadership. But at any rate some one must lead the church in the securing of information about missions. That one must himself keep informed. He must educate himself systematically, and must have a systematic plan for informing the church. The general missionary plan of the church must be kept in mind, and all he does must be in harmony with that plan. He must know how much the church or various members or groups know, and must supplement their knowledge. And he must know where to get hold of the information that will interest those who know practically nothing about the missionary en-

terprise. The one who does this has plenty to do, but he has a great opportunity. Nothing in the church offers greater possibilities in the lives of the members or in the work of the church than this task of directing the general education of the church in missionary knowledge.

There Is Plenty of Missionary News

The task of the pastor or missionary committee in keeping the church informed regarding the things of missions and the progress of the missionary enterprise, is one of organizing the material and of setting it before the different groups in the church in interesting form. There is no lack of missionary news. There are books amply interpreting the missionary message of the New and Old Testaments, explanations of the new forms of missionary work are available, the modern problems of missions are given wide publicity, the results of missions are published fully and frequently, stories of missionary heroism and of native Christian loyalty are constantly being written, and every denomination is ready with the latest arguments on missionary obligation and the needs of the work at home and abroad. There is plenty of news. Where to find it? Stories and incidents are to be found in folders published by the mission boards, in your denominational missionary periodicals and in books of missionary biography and missionary sketches. The results of mission work are in the reports and folders of the societies and boards, and are given in a broader way in interdenominational periodicals. Notable is the series of articles on " The Mission-

ary Significance of the Last Ten Years: A Survey," in the quarterly numbers of *The International Review of Missions* for 1922 and 1923. The latter magazine presents the problems of modern missions, as do the annual reports of some of the mission boards and the adult study books published each year by the Missionary Education Movement. The missionary interpretation of the Bible is best outlined in books, many excellent ones being now available. If one has a plan and is on the lookout for missionary news, it is easy to find the material. Some mission boards have a subscription plan for new pamphlet literature, one annual payment of fifty cents or a dollar bringing to the subscriber a copy of every publication as issued. Political, social, and athletic news is plenty enough to fill a big newspaper every morning. And missionary news is just as plentiful if you look for it.

The Church Calendar and Bulletin-board

We have pointed out in Chapter VI the opportunity a minister has in his sermons to bring to his people news of the victorious fight the advance armies of the church are waging in missionary endeavor against the forces of heathenism and irreligion. He can be a publicity agent for kingdom extension almost every Sunday if he is alert and tactful. But there is another possible means which in some ways is quite as valuable as his sermons. That is the church calendar and the church bulletin-board, to which may be added the literature table. See the advantage you have with the calendar: it is placed in the hands of the people every Sunday,

practically every one present reads every word of it, many copies are taken home for others to read, something different in the way of news can appear every week, and whatever is on the calendar has the stamp of the church's approval. Almost any church that has a calendar can give space for a paragraph or a few lines with an item of news or a short missionary incident or some missionary facts or a strong missionary appeal. Some one on the church missionary committee should be delegated to provide the brief paragraph each week for the editor of the calendar. The items should be varied in character, all fields should be represented in turn—community, State, home, foreign—and they should be as well written as possible, every one with a "punch" in it. Do not overlook the calendar as a publicity organ for missions and the kingdom of God.

Not every church can afford to have a calendar, but every church can have a bulletin-board—not a fancy one nor elaborate, but a neat board, made without charge, perhaps, by a member of the church, or one of its friends. On this can be placed not only church notices but missionary posters, missionary advertisements and appeals cut from the church papers, hand-made posters prepared by the young people, and similar material selected by the one made responsible for this. The board can be used effectively in advertising a new missionary folder or an interesting book by posting on it a copy of the folder or the jacket of the book, with a good striking line of advertising suggesting something interesting about it and telling from whom it can

be secured. Missionary pictures—good ones that tell their own story, not too many details, not too small—ought frequently to find a place on the bulletin-board. By cooperation with the editor of the calendar a line can occasionally or regularly appear in this, such as: "See the bulletin-board today for ————"; "Do you know about ————? See the bulletin-board"; "We welcome an African chief this morning. See the bulletin-board." (Referring to a picture.) Or if there is no calendar the pastor can call attention to the special feature for the day. Be sure that a notice appears on the board like "Do not place any notice on this board. Hand it to ————." Many church bulletin-boards are a disgrace to the church. No one is in charge, they are a catch-all for notices and advertising of all sorts fastened up on the board in any old way, important things are left off, and unimportant things not at all related to the church are put on (and then often left on until they are long out of date), and the fine opportunity which the bulletin-board offers for educational publicity is entirely overlooked. One of the best ways of keeping the church informed on missions is a regular, well-planned use of the bulletin-board.

How to Use Missionary Pamphlets

Churches make too little use of literature. Nothing can take the place of the spoken word, but the sermon or the personal appeal can be powerfully reenforced by a good piece of printed matter. Then too, folders and books can go where the spoken message is not heard. The fathers used "tracts" widely

and effectively. The day for that form of literature is past, but in better style, modern in appeal, attractive in appearance, there is plenty of printed matter which can be used with great effectiveness. Every pastor and every missionary committee ought to keep themselves familiar with the missionary pamphlets issued by their mission boards. Various plans are followed in different denominations, and the pastor and other missionary leaders should find out how to secure a copy of each publication. It must be admitted that most boards issue too many different pamphlets, and that some are not very attractive. They would do better to issue a smaller variety and to make them better in quality. Some publications the pastor and members of the missionary committee will need to do little but glance at. But there are others of great importance, very attractive and very valuable, and these should receive careful attention. Too few of these first-class pamphlets are used in many churches, and an important work for the missionary committee is to plan ways of circulating them among the different groups in the church.

The most important thing is to have a definite plan in the distribution. Sometimes the literature may be placed in the pews at a Sunday service or handed to members of the congregation as they leave. But either plan is ineffective and gives the impression of little importance. The distribution should be very carefully planned to make the literature as effective as possible. Make every piece given out or sent out strike twelve. Do not distribute a quantity indiscriminately in the vague hope that some

people may be influenced in some way in favor of missions. Decide just what you want to accomplish, select just the piece or pieces of literature you want, and then choose the most effective way of using that literature to accomplish your purpose. Have no hit-or-miss distribution.

An effective method is to send occasionally (the time or occasion being carefully chosen) a well-selected pamphlet or folder to every member of the church. This may be varied by sending to the men a folder specially fitted to them, another to the young people, etc. Or groups with particular interests may be selected, teachers for example, and just the right piece of literature sent to them. A letter should accompany the pamphlet or folder, calling attention to some feature of it, and relating it to an item in the missionary program of the church. Generally this letter should be over the signature of the pastor; occasionally a valuable variation is a letter from one of the members of the church to his fellow members. Cumulative effect can be had by sending a series of folders at regular intervals, the folders being all related to a definite theme, and the distribution having a definite end in view.

The Literature Table

A literature table can be used very effectively if it is conducted according to a carefully prepared plan. Somewhere in every church there is space for such a table or a literature rack. There ought to be room in the vestibule. That is the best place. Perhaps there is a prominent corner in the rear of the church. Or some other place can be found.

Some churches make the mistake of having a large table; a small one is better. A large table has so much on it that people are not interested, the same literature is there most of the time, and the table easily gets mussy. A small table is not in the way, a place can be found for it more readily, only a few titles appear at a time, and it can be kept looking neat. The table should contain a supply of one or two good folders for use in evangelism, one or two good devotional folders or pamphlets for general use, and a few well-selected pieces of missionary literature. Some one should be definitely in charge, and the table should not be allowed to become a place where any one or every one may display announcements of entertainments or advertise his pet scheme. It should be kept strictly for its real purpose as a part of the educational work of the church. It should be put in order before every service, and the missionary literature should be changed frequently, every two or three weeks. While only a few titles should be displayed at a time, there should be something for all classes in the church—a story, an illustrated folder describing some form or field of mission work, a general folder outlining the missionary program of the denomination or presenting a financial appeal. There should be something for the women, something for the men, and something for the children and young people. Those engaged in educational work should occasionally find on the table a description of a mission school, physicians and nurses should be attracted by a story of medical work once in a while, and other groups should be provided for in a similar way. Especially take advantage of current

events, or visits of special speakers, or themes presented by the pastor in sermon or midweek address, or subjects considered in women's society or young people's society meetings, or lectures in town, or other timely happenings, and have on the table literature related in some way to these subjects. In other words, tie up missions to the things in which the various members of the church are interested. Keep the literature table up to date, and make it a center of interest for the whole church. A good book may be placed on the table occasionally, with the price marked and the name of the person to whom orders can be given. Call attention in the calendar or on the bulletin-board to special literature displayed on the literature table. In general the literature should be free, but as there are many folders and pamphlets which must be bought if they are to be had, the church or the woman's society may well provide a small fund for this purpose, or a small box can be placed on the table with some such notice as: "This literature is free to all. Take what you can use. The church pays for it, but if you want to help pay for what you take put the money in this box." The literature table has unlimited possibilities; we have suggested only a few.

Other Literature Plans

A useful method of distributing pamphlet literature to the women is by giving ten minutes at each meeting of the woman's society to the woman responsible for literature to describe one or two new publications. She should have copies at hand, and show a copy to the society, while she tells part of

the contents in such a way as to whet the appetite for more. If it is a priced folder, so much the better, as it will be appreciated more if it costs a little. Sales may be made immediately, or after the meeting. If a luncheon is held, a good piece of free literature can be placed at each plate. Another way of advertising literature is by an interesting description of one folder in the midweek service, copies being distributed or sold at the close. This is especially effective if the pastor gives the description. An occasional distribution of an appropriate folder can be made with good results in the meeting of the brotherhood or men's Bible class. Other plans will suggest themselves. The important thing is to have a plan, and to make that plan a part of the unified missionary plan of the church.

Using Missionary Books

Here is another field of missionary knowledge and inspiration whose possibilities are largely unrealized in most churches. Missionary books are of two classes, text-books and books for general reading. Many of the former may also be included in the second class as well. The use of study books is considered below ("Study Classes"); we are interested here in the promotion of general missionary reading. There is an abundance of such books, adapted to all ages and all classes, books for children, for men, and for women. They deal with all fields of missions and with all phases of missionary work. Many of them are of thrilling interest. The question is, How to get them read? If you are pastor or a missionary leader, the first answer is, Get ac-

quainted with them yourself. You will not interest others in what does not interest you, and you certainly cannot get others to read many books that you yourself do not know. So read missionary books to keep informed on what to recommend to others in the church. We have spoken (Chapter III) of the importance of a minister's reading missionary books for training himself in his task of missionary leadership. But he should read books, or get acquainted with them in a general way, as a means of leading his church to read for themselves. Some member of the church missionary committee should also be charged with the responsibility of becoming familiar with the best books and of keeping informed on new publications.

If some one is definitely responsible for getting books read, he will find ways of doing this. The easiest plan is to begin with the boys and girls. A good boys' book, like "The Black-Bearded Barbarian," can be put into a boys' class, and a good girls' book like "Ann of Ava" into a girls' class, and be read and passed around from boy to boy or girl to girl, allowing the book to be kept a week. Stir up enthusiasm in the class over the reading. A contest between classes may be helpful, with a prize, such as a picture or a curio, to the class reporting the most readers in a given time. A Baptist school gave a Judson Centennial Medal to every boy and girl reading "Ann of Ava" and "Judson the Pioneer." In the young people's society and the woman's society the reading of a good book is often secured by showing a copy in a meeting, describing its contents and perhaps telling an incident from it—

leaving it unfinished, then getting orders for copies after the meeting or loaning the one copy to some one for a definite period, taking the names of others who want to read it in order. The same plan is occasionally followed in men's clubs and classes. Probably no one else can do as much to secure the reading of missionary books as the pastor, within the limitations of time and other duties. One way in which he can do this is by describing and showing a good book in the midweek service, like the plan suggested for the young people's society and woman's society, recommending it to his people and saying that orders can be given to a member of the missionary committee whom he names. Many ministers do a work of immeasurable value by carrying an attractive book with them in their pastoral calls, and as they have opportunity showing it and recommending its reading. Others, without taking a book with them, mention it in the various homes they visit. So that it has been said of some ministers that their people always know what books they have been reading by the books they talk about in their pastoral calls. That makes pastoral calling count to a degree that in the case of many ministers is unthought of. Among the books a pastor recommends in this way, should be some well-chosen books on missions, suiting the book to those whom he visits, such a volume as "The Social Aspects of Foreign Missions," by Faunce, for men, or an exciting story like "The Bells of the Blue Pagoda," by Cochran, for young people. Many will read books recommended by their pastor when they would not respond to the suggestion of others. But this method of individual

enlistment in missionary reading can be worked with good results by others, and a member of the missionary committee of the church should be responsible for getting books read, sometimes having some one other than himself promote the circulation and reading of a book in a particular group. Still another effective way of advertising missionary books is through the literature table and the calendar as described above. The important thing here is not to overwork the plan, and to make sure that in every case the book announced and exhibited is one of unusual interest and attractiveness.

Missionary Reading-courses

There is always more interest in any plan when a number take part in it. That is the value of the missionary reading-courses which are promoted by many denominations. A list is selected, or different lists for adults, young people, children, etc., and points are given for the reading of each book, with special recognition to the church or organization securing the most points. The reading-course is closely related to the subjects of mission study recommended by the mission boards of the denomination, so that the reading has a definite aim, and the whole church can join in one plan and one interest. The church's missionary plan should take this denominational plan into consideration, but in any case the reading-course chosen should fit into the local church plan. If there is no such reading-course recommended by the denominational boards, the missionary committee of the church can make up its own course, or join with churches of other denomina-

tions in the community in a community-wide reading-course. The books should if possible be purchased by the church, or by organizations in the church, and kept in circulation by the missionary committee. The element of rivalry can be introduced by the formation of two or more reading-groups in the church or in the young people's society or the woman's society, with a contest between them to secure the most points.

Using the Library

The Sunday-school library used to be a great institution. All the boys and girls, and many of the older members, took books out regularly. It was mostly a collection of stories and novels and other general books, usually not of very high grade. In towns and cities the public library has now mostly taken the place of the library of the Sunday school, though in smaller places this department of the school still has a place.

If your school has a library, how many missionary books are in it? Are they being read? The Sunday-school library ought to contain some of the fine stories of missionary adventure, the biographies of the great pioneers, and other general books on missions, including a few works of reference. If your school has no general library, the church or school should have one for missionary and educational purposes, containing, besides books for the help of teachers and other books on the Bible for general use, a good selection of missionary books. Of course, just having missionary books in the church library will not get them read, but they can be kept in cir-

culation by the missionary committee, and one member of the committee should be responsible to see that all the missionary books are constantly in service. They can not only be used in general reading but be made available for all who are taking part in missionary programs, or studying in mission-study classes, or serving as officers or leaders in missionary organizations. It is not necessary to have a large library, but it should be a good one, up-to-date and well cared for. Current missionary magazines can be kept on file, with occasional numbers of general magazines containing articles relating to life in mission lands or to missionary problems. Pamphlets published by the mission boards should also be filed in the library, for here is much of the special information needed for programs and classes. But great care should be taken to keep these up-to-date, sorting them and discarding old pamphlets frequently. Such a library every church can have. None is too small. The cost is very little. The essential is an efficient librarian, interested in missions, and energetic and tactful in circulating the books, pamphlets, and magazines. The librarian may be a member of the missionary committee or some one else chosen by the committee.

Not half as much use of the public library is made by most churches as ought to be made. Most libraries contain some books on the Bible and religion, and would gladly respond to suggestions and requests for other books related to the work of the churches. What books does the library in your community contain that are related to missions? There may be some good ones, that some other more wide-awake

church has asked to have placed on the shelves. List these for recommendation to the folks in your church. And then add to the list books of travel or description, and stories of immigrant life. Perhaps you will find a good novel or two, also, with scene laid in a mission land, or in our own land in what is a mission field. Cultivate the public library as a means of missionary education.

Missions in the Newspapers

The daily newspaper is the most up-to-date missionary magazine that is published. Most people read the news from the point of view of business, or politics, or just "happenings." But if you will think of it in its relation to the kingdom of God, you will find the newspaper tremendously suggestive. Pick up the morning paper, run your eye down the columns, and see how your thought is carried from country to country around the globe. Then ask yourself, What does this or that event mean for the kingdom of Christ, for the church, for me as a Christian? Look at it from this standpoint, and the daily news takes on a new interest and importance. You are studying the world history of the kingdom in its latest chapters.

American newspapers have given more space to foreign news since the World War, though there is still vast room for improvement. Most papers give too little space to events outside the locality and the country, but you will find in almost any daily paper some of the larger events of the world's life. Think of some familiar events in their relation to the kingdom of God and to missions: The Washing-

ton Conference; Japan had a leading part. What is it to mean to the kingdom and to the world that Japan is the leader of the Orient and is to be reckoned with in all world plans? Is its influence to be Christian, heathen, or agnostic? In the face of the aggressiveness of the military party consider the significance of the prominence of Christian leaders, in parliament, in the navy, in education, in business. Consider the special features of missionary work in Japan. Are we doing our utmost, in proportion to what we are doing in other countries and in the methods we are employing, to make Japan's impact upon the world's life uplifting and Christian? The Washington Conference was a missionary event.

The Near East is a perennial topic. But you cannot discuss it intelligently without a knowledge of the religious and missionary background. Why do the Turks persecute the Armenians? There are social and political reasons, but the fundamental reason is religious. Who is James L. Barton, who has figured continually with the diplomats? Head of the foreign mission society that has poured millions of money and hundreds of men and women into the Christianizing of the Near East. Consider the influence on the remaking of that part of the world that the Christian colleges are to have, as they have had in the past—Robert College, Beirut, and others. The whole problem in lands predominantly Mohammedan is primarily a religious one—that is, a missionary one.

The recent Pan-American Congress emphasized in our minds again our relation to the Latin-American countries to the south. How do you think of that

relation? As a political one? Or as a business one? But what about the religious side? What did the gathering of the American nations mean to the kingdom of God, to the Christianizing of Central and South America? What is our growing contact with these great neighbors to mean to that kingdom? In other words, what is the missionary significance? You need to be able to compare the religious history of those countries and our own to understand it fully. The meaning of political strength to the kingdom depends on the religious background. Study the Pan-American situation from this point of view.

Illustrations like these can be multiplied from the newspapers every day. They tell of events that have a profound missionary significance. One important way of keeping informed is to read the newspaper with God's missionary purpose in mind. Nothing is more interesting to all classes in the church than the interpretation of current events. Let the minister interpret them to his people frequently—from the missionary standpoint, of course, avoiding political entanglements. A discussion course on this subject in the church school of missions will attract many, particularly the men. Such a course is a fine study for men's classes. Get the people in your church into the habit of reading the newspapers from the point of view of the kingdom. The result will be a broader and more intelligent Christianity, a new interest in missions, and an increased eagerness for service. The pastor can usually do most here, but if you can draft the right layman, intelligent, broad-minded, and earnestly Christian, it will be a fine thing to give him the responsibility of keeping before the

church in various ways and in various departments the missionary significance of current events.

Mission Study Classes

Besides the larger number who can be interested in the reading of missionary literature, there are some in every church who can be enlisted in the intensive study of some particular field or form of work for a limited period. These can be brought together in a mission-study class. The number of classes is steadily growing and the number engaged in study is increasing rapidly. Almost all denominations are promoting the plan, and in some the number of classes reaches into the thousands each year. Text-books are prepared and published cooperatively by many of the denominations, and others put out their own, all graded to different ages or sexes. Helps are provided by the mission boards, and manuals for the teachers are available. It would seem that no church, large or small, need feel that a mission-study class is impossible for them. A class does not have to be large; in fact a large class is not so successful as a small one. Even four or five can make up a fine class. The missionary committee should include in their plans every year one or more classes. One can generally be formed in the young people's society and one also in the woman's society. The men respond less readily, but the effort put forth to form a class or " discussion group " among them will yield large results. In smaller churches a general class is often all that is practicable. The class can be made a social feature that adds to its attractiveness and value. In one village church the wife

of the pastor organized a mission-study class whose meetings were the social feature of the whole village. A country pastor got his people together on Saturday nights throughout the winter for informal study and a good time. Generally six or eight weeks should be the limit. Then start a new course if it seems desirable to continue. But have a class each year, either in your own church or in cooperation with other churches as a community project.

The Church School of Missions

If there is encouragement and enthusiasm in the joint study of missions in class rather than separately, it is equally true that a number of classes make the study more interesting than having just one or two. If you can get a large number of the members of your church to join study classes, meeting on the same night at the church, and link these classes to other features of the church life, very much more is to be hoped from the study. That is what the church school of missions is and does. It is a group of study classes, organized according to a definite plan, all meeting at the same place (preferably the church) on the same night. Usually the night chosen is that of the midweek service, when more can usually be brought out than on any other night. Where possible the evening begins with a supper, followed by the classes, then the prayer-meeting, shortened somewhat but intensified in interest by the preparation the people have received in the study classes. The classes all begin on the same night and continue for the same number of weeks. The school should be thoroughly advertised, enthusiasm aroused among

the various groups—which should include the whole church—and all be made to feel that this is a church affair. Get the stewards or the deacons or the session to adopt the plan and recommend it to the church, so that it will be the church's plan, not simply that of the missionary committee. Nevertheless the committee will plan and direct it, for the responsibility for its success rests with them. No plan works itself. The pastor, of course, must be thoroughly in sympathy with the school of missions if it is to be fully successful, and must talk it up and lead his people in this as in all other work. If thought wise, examinations may be given at the close of the course, and certificates granted to those successfully completing the work. See that teachers are secured well in advance, to allow time for full preparation, and if possible provide classes for different groups, for example, young people, women, and men; though in smaller churches naturally a smaller number of classes is possible than in larger churches. Many churches have two schools, one on home missions in the fall, one on foreign missions in the later winter. The advantages of the plan are its definiteness, the limited time for the course, the esprit de corps that results from enlisting the church as a whole in the study, and the holding of all classes on prayer-meeting night, which becomes "church night." If a supper is held, this introduces also a social feature which is valuable. The plan is being adopted widely with large success.

Let this chapter end as it began: missionary education is a continuous process; we must keep ourselves informed.

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X

MISSIONARY ACTIVITIES

The Educational Value of Activity

This is not a theoretical question, but a very practical one with which we are all familiar. The best way to learn to swim is to swim. You cannot learn carpentry from books but by using a hammer and a saw. If you hope to be a pianist you must work hard on the piano itself. Of course there are theoretical studies that are necessary. Helpful articles on swimming are published in magazines, and books on carpentry and piano-playing are valuable. But if you really want to understand how to swim or how to play the piano you must actually swim or play. The same principle is being applied in all education, and pupils from earliest years are learning by doing.

It is not different in missions: all cannot be learned by reading or by listening. Missionary activity is needed. The ideal activity is mission work itself. But any activity that helps the missionaries is valuable. You cannot build a missionary church with lectures and books. These are indispensable, but activity, service, is indispensable too.

Service the Purpose of Education

We are emphasizing today as never before that the purpose of education is service. We learn so as to be of use to others, to the world. This we surely

must keep in mind in studying missions, the supreme example of Christian activity and service. The purpose of all our reading and discussion, of all the missionary sermons and pictures and pamphlets and books, is to increase the amount and effectiveness of actual missionary work. What we know of missions will not help to make the world Christian. But how we apply our knowledge, what actual missionary work we do in our community, how we help the missionaries home and foreign in various ways, what money we give, and what prayer we offer, how much we stir up others to share likewise in the work the missionaries are doing—these will fulfil the purpose of our missionary education. That ought to be the end and aim which we keep before ourselves as we store up missionary information, and the end and aim which the pastor and other church leaders hold before the church.

Making Missions Real and Interesting

There is nothing like having part in a thing to make it interesting. That is the way to make missions interesting: be a missionary yourself right at home, or share the work of the missionaries on the frontier or in the Orient by practical work for them, or help to interest others at home in what the missionaries are doing. There is no way of enlisting the boys and girls in missions comparable to this. And older members find the same enjoyment in missionary activity when the right things are suggested to them. Actually doing missionary work, actually making something for a missionary, or actually taking part in a program makes missionary work real.

It is no theoretical, far-away thing, but something tangible and intelligible, something interesting.

Missionary Work in the Community

Those who live in cities, and thousands of those who live in the country, have a mission field at their very doors. If it is an industrial community there are people from Southern and Eastern Europe, knowing nothing of true, vital Christianity. If it is an agricultural section there may be families from other parts of Europe, who have no personal experience of Christ. In communities all along the Pacific Coast there are Japanese and Chinese, and in the South and in scores of the great cities of the North there are the Negroes. Plenty of Christian work is to be done among all of these.

First of all there is the ministry of friendliness. The greatest longing and the greatest need of most of the foreign people among us is simple friendliness. The mothers, who cannot get out much and do not have the opportunity of getting into American life as much as their children or even their husbands, feel this with special keenness. There is no community where there are foreigners where friendly visiting in the homes is not possible. The women want to learn English. They will respond to suggestions regarding the care of their children. They will welcome invitations for auto rides that will show them the city where they live but which they have not seen, or that will take them out into the country and let them see the trees and the flowers and the grass. Often you will find children who are musical, and music lessons will be a gladly welcomed expression

of your friendliness. Sickness always gives a chance for friendly help. And somewhere in the developing friendship there is the opportunity to tell of the great Friend. There are many ways of reaching the children. A daily vacation Bible school during part of the summer is one. Help in studies or work is another. Some can be brought into the church school. And if you win the children you have a powerful opening wedge into the hearts of the parents. Christian Americanization work is possible in any community where there are foreign homes. Christian friendliness is possible anywhere. Suspicion may be met, and sometimes rebuff. There may be priestly opposition also. But much of this can be avoided or dispelled by tactfulness. Do not forget that Christ's ministry was very largely taken up with acts of simple friendliness. That is Christian service, true missionary work.

Every church that can find a family of alien nationality or religion in the community or anywhere within reach has its opportunity of home mission work. A survey will generally be surprising. Often there are families, even in small places, that were unknown. Every church ought regularly to make a survey of its community, and from the standpoint of missionary service it is the first thing to do. Find out what foreign homes there are, and what nationalities and religions. Then arrange for quiet, tactful, friendly visiting. Do not try a big program at first, but choose one or two to do the simple work you decide upon. Later a small committee should have charge, either a subcommittee of the missionary committee or a separate committee whose chair-

man shall be a member ex-officio of the missionary committee. A complete program should gradually be evolved, which will include all ages in the church and school. The children should be enlisted as well as the women. Certainly the men should be included. Friendly service from some of the business and professional men in the church will come as a peculiarly welcome change from the ordinary impersonal relations they have had with the American men who are their employers. Your men may be met with suspicion at first, and their approaches not understood, but persistent efforts to establish friendly relationships will meet with success and bring large reward. It is in part the indifference of American Christian men to the foreigners of their community that has driven many into the I. W. W. and similar revolutionary organizations. We ought not to admit to our country men and women from other lands, and then leave them without the best thing we can give them, true Christianity, simple Christian friendliness. There is a large unoccupied field of service to these neighbors who have come from outside that ought to receive the eager attention of the churches. It is a real missionary service.

The same principles should be applied to service for Negroes and Orientals. Wherever there are either of these in the community a way should be found to serve them in the Christian spirit. Racial antagonisms are looming large in these days, and grave danger stalks in such antagonisms. The only salvation lies in Christianity, as practised in Christian service by the churches. This does not mean social or even economic equality. The solution of the

problem lies along the way of friendliness and co-operation, and every church can find that way. If there is a Negro church in the community, establish friendly relations with it. If there is none, see that religious opportunities are provided. Is anything being done for the Japanese? Or for the Chinese students? Remember the basic principle, friendliness in the name and spirit of Christ, and see that they feel the touch of your hand and heart. There is plenty of actual missionary work right at the doors of many churches, perhaps at those of your church. It is a shame and a disgrace for any church to be indifferent to these neighbors at home who need Christ.

Getting Acquainted with Missionaries

The missionary activities in the home church have a twofold objective: to make missions real and to help in the missionary work itself. For either purpose the missionaries must be not "missionaries" in a vague, general sense, but concrete individuals, known by name, their faces familiar, some degree of acquaintanceship established. So it is important that as many members of the church as possible get acquainted with some missionaries. It is the absence of the personal ties that makes missionary activities go haltingly in some churches. The pastor and other missionary leaders should make definite plans for cultivating such acquaintanceship continually. Some definite suggestions are given elsewhere.[1] By all means know the missionaries of your denomination.

[1] See Chapter XI.

Relieving Definite Needs

The question of "specifics," gifts for special objects, is considered elsewhere.[2] Here we are considering minor gifts, usually largely personal, in addition to the regular contributions of the members and of the church and its various departments. Almost all missionaries need articles of different kinds which are not provided for in regular appropriations. Such things are typewriters, organs, victrolas and records, kindergarten materials, and similar things for use in the work. Then there are numerous gifts which are strictly personal, such as books, magazines, home decorations and conveniences, etc. We do not refer to home mission barrels. The practise of sending these is fortunately growing less common, yet is widely prevalent. The missionary barrel is an insult to the missionary and a disgrace to the mission board. Boards ought to pay their representatives sufficient salaries so that they need not be dependent upon charity. But gifts like those mentioned, for personal use or for mission work, are friendly gifts which greatly aid in the work. They need not be large nor many, but occasional gifts of this sort by young people's societies or the church itself help to make missions concrete and to make the donors feel they are taking part actually in the work. The danger to be guarded against very carefully is that offerings and funds that should be given to the support of the regular work be diverted to these special needs. Chapter XIII should be read in this connection.

[2] See Chapter XIII.

White Cross Service

We may mention also what is sometimes called "white cross" work, the making of hospital supplies for the foreign field and the securing of articles needed in Christian social centers and other similar work in the home field. All sorts of supplies are needed, such as bandages, dressings, sheets, towels, etc., for hospitals, and almost everything from patchwork to bean-bags and soap for the home mission centers. Full information as to needs can be secured from the mission board. These materials and supplies are easily made and cost little or nothing, and many can be enlisted in this form of missionary activity to their own profit as well as to that of the work.

Pictures, Scrap-books, etc.

What can the children do to help in the work of the missionaries? One way is to collect post-cards and other picture-cards. Almost every missionary likes to get these; many write a Scripture verse on them in the native language and give them out in Sunday school or homes, and the card preaches for them. Picture-cards used in school are always useful, and the children who give these of course make some sacrifice, which increases the value of their gift, to themselves as well as to the work. Scrap-books of pictures can also be made. These are the simplest suggestions for the children. Other plans for varying ages will suggest themselves, such as dressing dolls, making paper dolls, making simple games and puzzles, etc.

The Missionary Museum

An extremely valuable piece of missionary activity is the building up of a missionary museum. This appeals especially to the older boys and girls, though all ages are interested and gladly help. The missionary museum is something that is possible for all churches. It can be large or small, elaborate or simple. But it is bound to be effective, whatever its form, stimulating missionary interest and educating the members of church and school. The collecting of articles for the museum interests those who participate in the peoples represented by the articles and in the work being done for them by the missionaries, and both the collectors and those who see the things in the museum receive missionary information and education. The museum may be housed on shelves or in a cabinet, or a small room may be given to it. Some one appointed by the missionary committee should be in charge as director, and encouragement and help should be provided by the committee as needed; select some one to take charge who is interested and who will push the work of collecting materials. The director should read and otherwise be continually informing himself on the life of various peoples in whom the church is or might be interested, and on the methods of work of missionaries. Both home and foreign missions should be included in the scope of the museum. The director should make plans for developing the collection and enlist all classes in the school and all ages in the church. He will usually have no difficulty in securing a favorable response from all.

What should go into the museum? First of all, articles used by peoples of various countries and races, such as can be secured from missionaries and travelers—anything from wearing apparel and home furnishings to books and idols. Then models of houses, temples, agricultural implements, household utensils, chapels, etc.; these can be made by the boys and perhaps the girls, and the surest way of interesting them is by getting them to make things just like those actually used in mission lands. Photographs should also have a place, and these can be secured in increasing numbers from missionary visitors and correspondents. Maps, charts, and posters should be hung on the wall of the museum room, or, if only a cabinet is available, should be kept in a drawer or in a frame on the side of the cabinet, to be drawn upon as needed by teachers and program-makers. In fact the missionary museum should include everything that is of interest in connection with mission lands, missionary work, or missionaries, as well as peoples among whom work is done in this country, the Indians, the Negroes, and the New Americans. All articles should be carefully labeled, and should be arranged systematically on the shelves. As it grows larger a card catalog should be prepared to assist in practical use. Churches which have a stereopticon can have this set up in the museum room when not in use elsewhere, to be utilized by mission-study classes, Sunday-school groups, church officers, and others, missionary pictures being thrown on the wall or screen across the room.

Of what use is the museum in the developing of

a missionary church? First of all, it cannot fail to interest large numbers of the people. They will look at it again and again, with increasing profit. That is, if it is well located and well arranged, with the articles not crowded. Do not tuck it away in an obscure corner or lock it up in a room never used, and expect any one to see it or be interested. Put it where people can see it and arrange the articles so they can be seen well. Hold a missionary exhibit occasionally in the museum room or around the museum cabinet, on different subjects like "Japan," "Boys and Girls of the Philippines," "Some New Americans," "The Near East," etc. The curios, models, and photographs ought to be used as aids in connection with missionary education. Teachers and superintendents can greatly increase the interest of their missionary teaching by showing something from the museum by way of illustration. Or classes may visit the museum, to be instructed by their teachers and the museum director. In mission-study classes, missionary meetings, and missionary programs curios can be effectively used. The pastor can use them as the text of talks to the children. Numberless ways of making them effective helps in the missionary education of young and old will suggest themselves. It is the business of the director of the museum to keep it before the attention of all the teachers and the leaders of all other organizations, offering suggestions and in every way making his missionary museum as valuable and effective as possible. Its opportunities are untold. Care should be taken, however, to avoid anything that may make foreign peoples appear ludicrous.

Maps, Posters, and Charts

Missionary work for the members of the home church is needed badly, and the boys and girls and young people can find a fascinating form of missionary activity along this line by making posters, maps, and charts. Their ingenuity and originality can be put to full use in the designing of posters. These can always be used to advertise missionary meetings and programs, and will get people out when ordinary announcements fail. Posters make also a very effective way of appealing for offerings, reminding the members of their pledges, advertising missionary books, and even calling people to prayer. There are large possibilities in the use of posters, and the best thing about them is that it is fun to make them. No difficulty is found in getting the young people to do the work, and they are learning and growing in missionary interest themselves while they interest others. A contest in poster-making, followed by an exhibit and award of prizes, will stimulate interest.

Maps and charts are always useful. Study classes need them, and hand-made ones are often better than those bought because of the reflexive value of the work put into them. The pastor can make good use of them, especially using charts to present in striking ways some of the facts he wants to bring out in addresses. They add greatly to the interest and effectiveness of the missionary meetings of the young people's society and the woman's society. And like posters, they can be used in general ways, as on the church bulletin-board, to make a powerful appeal for missionary knowledge, gifts, and prayer.

Special Places of Service

We have not spoken of the missionary activities of those holding official positions. Their work is covered in Chapters IV and VII. But the reflexive value of their activities should not be forgotten. There are many fine opportunities in every church to give young men and young women a permanent interest in this great missionary enterprise by placing them on missionary committees, or electing them to offices with missionary responsibility, or giving them special tasks such as are suggested in this chapter. Older members are often kept in office when they should give place to younger men or women in order to interest them. It is usually not wise to force the older office-holders out, but when an office becomes vacant or a place on the missionary committee is open or some one is needed for some special task, an effort should be made to tie up to the work a new recruit, to enlarge the circle of active leaders in the world enterprise of the church.

Participating in Every-member Canvass

A practical missionary activity in which the men of the church can be enlisted is the annual every-member canvass. They should be asked to participate as a piece of service to the church and to Christ, and the missionary side should be strongly emphasized. The current expense needs of the church are likely to be talked about more than the missionary needs; finance committees and trustees often do not recognize their responsibility for missionary funds as well as expense funds. In the training of the

canvassers, therefore, emphasis should be laid upon the missionary service they are rendering. This is a real and a very important missionary activity.[3]

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[3] See Chapter XIII.

XI

THE MISSIONARIES AND THE MISSION BOARDS

The Church and the Missionaries

The missionaries are the representatives of the churches. Most churches could not support the missionaries and their work at even a single station, so for the sake of efficiency and economy we have mission boards to conduct our missionary work for us. But it is our work, the work of our own church, and the missionaries are ours, the representatives of our local church. We talk so much about "the board" and "their missionaries," and we ordinarily have so little contact with these men and women, that it is not very strongly settled in the consciousness of a great many members that every missionary of their denomination belongs to them, at least those whose salaries are not paid by individual churches. The personal acquaintance which was emphasized in Chapter X is valuable in cultivating just this feeling of personal relationship and ownership which should exist between every church and the missionaries of its denomination. Pastors can do much to establish this feeling of a direct relationship between the church and its missionaries. Let it be remembered that the responsibility for the outreach of the church to lives and peoples not touched by Christianity rests upon each church and every individual Christian. It does not belong to any board, save as

this is an agent of the churches. So that everything that can be done to emphasize and develop this personal, direct relation to the missionaries, and the feeling of responsibility for them, should be encouraged.

Relation of Missionaries to the Church

On the other hand missionaries should cultivate direct relations with local churches. They are appointed by the board, and they receive their salary and the money for their equipment and work through the board, but they should look on the board as simply the agent and representative of the churches and think of their ultimate responsibility as being to the churches. The more they can do, therefore, to develop personal ties to people in the churches, and to help churches to feel that they belong to them, the better for the missionary interest so indispensable to the support of the work to which they are giving their lives. The mission boards can help by instructing their missionaries when they are appointed, and advising and directing them during their service on the field and on furlough. But the churches can also develop the right attitude in the missionaries by developing the right attitude in themselves. For example, if they have young people looking forward to missionary service, they can show a deep, continuous, personal interest in them and in their plans, and not discourage them as is so common by trying to make them think that *their* talents are needed more right at home. Enter heartily into their sacrificial plans. Enter heartily also into the experiences of the missionaries themselves. When missionaries

visit the church an enthusiastic, overflowing welcome will make them feel that they belong to the church and are not simply visitors. Expressions of interest, questions about their work, discussion of the church's missionary plans with them, and a mutual comparison of problems will all help in creating and strengthening the feeling of mutual responsibility, the consciousness that each is the representative of the other.

Making Missionaries Individual

The first thing is to make the missionaries individual men and women, with names and faces and personal characteristics like other folks. To most people they are just "the missionaries," a group, that could be described in a few very general terms, but without bringing up in the mind any particular persons. All the illustration and information suggested elsewhere in this volume is of value in individualizing the missionaries. But there is more that can be done along this line. Pastors can help greatly by frequent mention of definite missionaries. Instead of quoting "a missionary," mention him by name and give a word of characterization or description of his surroundings. If you speak of a missionary problem, describe some particular situation, naming the missionary or some missionary who might face such conditions as you describe. Teachers can show the picture of a missionary when they speak in their classes of mission work and of missionaries. A missionary program can be enlivened, and much be done towards making missionaries real and individual, by impersonating definite missiona-

ries or by giving descriptions of certain ones. Stereopticon pictures help also.

But a more valuable way of individualizing the missionaries is by arranging for their visits to the church, planning such visits first of all to secure personal acquaintance. There are always foreign missionaries at home on furlough who can be brought to the church on a visit. Home missionaries at work near by can be invited occasionally, and others going to their fields or returning from them can stop over with the church. These visits can be arranged directly or with the mission board. Visiting missionaries should always have the opportunity to speak in public. That does not always mean a Sunday service, however, for many excellent missionaries are but very ordinary speakers and only the best speakers should be asked to give their message at the Sunday-morning or evening service. This is for the sake of the missionary work, which should not be handicapped by being presented to people in a way that will not interest them. But there are plenty of other opportunities to introduce the missionary. There is the midweek service, the woman's society meeting, the various departments of the church school, the young people's society, the men's club, etc. Find out to what group and to what kind of public service each missionary invited is fitted. Inquire of the mission board and of churches they have previously visited and give them the best opportunity for forming a favorable acquaintance. The most important thing to stress in asking a missionary to speak is that he shall not preach, but tell about his work. Especially let him

tell stories that illustrate concretely what he wants you to know. He cannot preach as well as the church's pastor, but he has something to tell that only he can tell. Insist that he tell this and leave the sermonizing to the pastor. In that way many very ordinary speakers can give a powerful message, just the message that is wanted. But notice that the thing especially to be aimed at is to form acquaintance. Very seldom, therefore, invite a missionary just for a single service. Keep him with you for a few days. Let him get acquainted with as many as possible. See that he is invited to some of the homes for a meal. If there is a social occasion in the church have him there, or make such an occasion. Cultivate personal relations with missionaries continually in this way. There will be large reward in definiteness of interest and missionary enthusiasm.

Keeping in Touch with Missionaries

Another way to cultivate acquaintance with missionaries as individual persons, known as we know others, is by correspondence, especially with those who have visited the church. This can very readily be worked up, especially among the young people. Ask definite persons to write to definite missionaries. You will need to use care in selecting the missionaries whom you seek to introduce, suiting the missionary and the member to each other. Moreover, some missionaries give more attention to letter-writing than others, and these should be discovered and included in the church's acquaintance. One missionary who has been a missionary for over forty years corresponds with scores of young people, to their

great delight. Of course both home and foreign workers should be in this circle of letter-acquaintance. This plan needs to be followed up continually by the missionary committee, but it should not be emphasized to the exclusion of other acquaintance plans, like personal visits.

Ask missionaries to send snap-shots showing their life and work. Send the money once in a while to pay for the pictures. Photographs can sometimes be secured from the mission board. Half-tones can be cut from the missionary magazines and mounted on cards or pasted on photo mounts. An exhibit of pictures showing the home and work of a missionary who is to visit the church is a fine introduction for him. Or such an exhibit can be given relating to a visitor recently with the church, which will help to keep up the acquaintance. These exhibits can be arranged in connection with the missionary museum. You can also remind people of missionaries who have visited the church by calling attention on the bulletin-board or in the calendar to articles about them or by them in the missionary magazines.

The Church's Own Missionary

Larger churches often have their own missionary, at least to the extent of paying his salary. The great advantage of this plan is the feeling of definite interest and responsibility which it creates. It gives a point of contact with " missions " and " missionaries," and makes these terms concrete and personal. In some denominations this arrangement has spread rapidly among the larger churches as the advantages have become known. The result of its adoption is

usually a very great increase in missionary interest and a corresponding increase in the amount of money contributed. The author went to China as the missionary pastor of one of the churches at home, and immediately there was a quadrupling of missionary offerings. A steady and rapid growth followed, and now the church has six missionaries at home and abroad. That is a common experience. Inquiry of the mission board will bring information as to conditions involved in the plan, and names of available missionaries.

It is the business of pastor and missionary committee to keep the church informed about their missionary and in every way to make them feel that they are continually interested in him. His name should appear on the church calendar. He should very often be mentioned in the pastor's prayer and those of the superintendents of the Bible school and its departments. A map of the world should hang in a prominent place showing the location of the missionary station. A ribbon stretching from his station to the place of the home church helps to make the connection real. A flag of the country where your missionary is working, crossed with that of our own, is effective. His portrait should hang on the wall, and photographs showing his home, his life, and his work should be exhibited. These should be changed from time to time, attention being called to the new pictures. A regular correspondence should be kept up with your missionary, different members being asked to write him each month. Some will write on their own initiative, but the missionary committee should keep track of the correspondence, to see that

it is carried on regularly as suggested. A Christmas gift and a shower of birthday greetings will be delightful proofs to your missionary that he is not forgotten. Many other plans will suggest themselves. Enlist the young people and the children. There is danger that after the missionary has been gone a few years he will gradually be forgotten, and the relationship become merely a formal one, unless it is fostered and encouraged. New plans are needed frequently, and every effort should be made to keep the relations between the home church and the missionary warm and close.

Then when furlough comes there should be a great welcome home. A good visit of several weeks should be arranged for, or preferably several shorter visits. Enough time should be given to allow everybody in the church to get thoroughly acquainted with their representative. Entertain him in the homes of the members, give him a reception, have him speak frequently to different organizations. In every possible way utilize his furlough to strengthen and deepen the acquaintance and love between him and the church.

But most churches are too small to pay the entire salary of a missionary. Some are in small towns. Some are in the country. How can they have the benefits of having their own missionary? By joining with other churches and having a missionary together as a group. The churches of an Association or a conference or a presbytery or a county can have their own missionary. A special committee of the group is needed, to see that plans like those suggested above are carried out in the different

churches, and to be a medium of communication between the churches and the mission board. A group of country churches can follow this plan, having their group missionary even when there is a city church in the Association or conference supporting its own missionary.

The Missionary or the Mission

There is one disadvantage in the plan of having the church's own missionary, and that is that the missionary may resign his work and the interest of the church be dulled by the loss of the personal relationship. The immediate way out of this difficulty when it arises is to secure a new missionary without delay, having him visit the church and become acquainted, just as a new pastor would take the place of a former one. It helps in establishing the new relationship if the former missionary can introduce his successor, either in person or by letter. But a better way to avoid the difficulty occasioned by a change in missionary representatives is to stress the mission as well as the missionary. In place of talking always of " our missionary " speak of " our mission." Emphasize the work, the local church, the preacher, and the evangelists, learn the problems of the churches in your mission field, get pictures showing the mission work, and in every way see that your church gets acquainted with the mission as well as with the missionary. Then if the church changes missionaries it will not find that its interest has been only personal, but that the needs and problems of the work itself have gripped them and a permanent missionary interest has been built into the church's life.

On the other hand, if another missionary is chosen in another country, the personal tie will prevent loss of interest in the transfer of relationship to a new mission. If the missionary is not succeeded by another, a foundation has been laid for permanent missionary interest that will be definite and concrete.

Knowing the Mission Boards

It is well to know about the missionaries and to be acquainted with some of them. But church-members ought also to know the denominational leaders, their policies and their methods. Where are the offices of the various mission boards of your denomination? Who are the secretaries, and what is the particular work of each? How are the boards constituted, who compose them, and what sort of men and women are they? What is the occupation of each, that is, what is the special contribution of each, in training and experience, to their work as members of the board? How are the boards organized? Do any members live near you? Knowledge of the boards such as these questions suggest makes them more than simply "boards," makes them living men and women. It increases interest in the work for which they are responsible. It gives confidence in their ability and wisdom. It makes for loyalty to their suggestions and programs. The annual reports of the mission boards or societies should be familiar to every pastor. Copies should be on his desk and be consulted freely. The chairman of the missionary committee should have copies also, and refer to them often. Reports have a reputation for being dull, but there are missionary reports that are thrilling in their interest.

Knowledge of the mission boards can be utilized to increase the missionary interest in the church. The educational plan of the church should include instruction regarding the boards and the secretaries quite as much as regarding the missionaries. For both are engaged in the same missionary work. Missionary secretaries are as truly missionaries as a worker in a far outpost in Central Africa, and both are essential to the accomplishment of the work. To be familiar with the work of the boards and to know their methods and their personnel helps to make the missionary work seem " our work " instead of " the work of the board." One can pray more intelligently and give more willingly if one knows those who are administering the work and the funds. After all, the boards and their officers are only servants of the churches, representatives of the members as the missionaries are.

So every possible effort should be made to acquaint the church with all the mission boards of the denomination. A course in the curriculum of the Sunday school, or of the church school of missions, on " How Our Missionary Work is Administered," will prove illuminating and will appeal to the business men of the church. An occasional address in the midweek service by the pastor, explaining some of the problems the boards are facing, can be followed by a call for prayer for the board members and its officers that will bring a good response. A chart showing the organization of the denomination and its boards may well be a part of the missionary exhibit. The missionary library should always have on file copies of the denominational reports and other handbooks,

and the librarian should have such familiarity with the boards and their organizations that he can answer questions and direct to sources of information. Once in a while one of the board secretaries can visit the church. Occasionally get a member of the board to come; he will speak from a different point of view from the secretaries and a very valuable one; sometimes critical church-members will listen to a member of the board, as one of themselves, when the words of a paid officer would not be accepted. In these and other ways make the church as familiar as possible with the mission boards and their workings.

Criticisms of the Board

Most adverse criticisms are due largely to lack of knowledge. This is true of much of the criticism you hear from time to time of the church's mission boards and societies. If those who criticize knew both sides or all sides of a question in which the board's action is involved they would often recognize the reasonableness of the board's decision and plan. And if they know who make up the board, what kind of men they are and what they have done in life, those who are tempted to criticize are likely to feel that the board members are men and women of judgment and perhaps have some good ground for what they have done. Hence the value of getting acquainted with the boards of the denomination.

A perennial criticism one hears is the high cost of administration. It sometimes takes the familiar form, "It takes a dollar to send a dollar." There are two difficulties with this statement: the first is that

it is ridiculously false, the second is that money is not sent but the gospel. Of course there is no excuse for extravagance anywhere, in one's private business or one's home, or in the business of the church and of the kingdom. And the more that can be saved in the work of informing and stimulating the church at home, the more there is available for the distribution of Bibles on the frontier or paying the salaries of preachers in India. But this expense at home, what is commonly called the cost of administration, is not high as compared with the proportion of cost in most lines of business, or the cost of collecting money for charity or other organizations. The percentage runs in general from eight to fifteen per cent., varying according to what is included in administrative expense, or the proportion of administration conducted from America in the case of foreign missions, or the payment of some expenses from special funds or by special personal gift. But the fact is, practically all missionary work is administration and practically all administration is missionary work. Most foreign missionaries do comparatively little preaching; the bulk of their work is training native preachers, directing their work, superintending schools and teachers, studying the problems of the native Christians and their churches, meeting with committees of the mission, overseeing the erection of mission buildings, keeping mission accounts, and conducting a voluminous correspondence with the board and with the churches at home. All this of course is missionary work. But how does it differ from what the secretaries and their assistants are doing at home? The difficulty of determining just

what should be called administrative expenses appears when you discover that one denomination directs all its foreign mission work from the office of the board in America, a second has a bishop on the field who has the direction of the work, a third leaves practically the whole administration of the mission to the missionaries and the native associates. Another illustration of this same difficulty is the inclusion in the expense of missionary work of the salaries of the missionaries while on the field and the including of their salaries in home expense while on furlough. Manifestly there is no agreement on what is administration and what is missionary work. As a matter of fact it makes no difference what proportion is spent for one part of the work or for another part, so long as the evangelization and Christianization of the world is effected in the largest measure. We do not send money to the heathen, we send the gospel, and the question is, not how little money we can spend in this country but how strong and effective we can make the impact of the Christian forces at our disposal on the life we want to reach with Christianity. The end in view is the principal thing, not the details of method or expenditure. There is no criticism of missionary policies and methods that needs clearer elucidating than this, and pastors can greatly aid, not by joining in the criticism, but by securing the facts from the board and passing them on to the church.

Another criticism is the supposed overlordship of the boards. "They want to run our church and tell us what to do." Of course they don't want to do anything of the kind. When a criticism like this is

given it is usually due to reading into a communication what is not there, or taking an ambiguous statement in the worse of two ways. The boards realize that they are the agents of the churches and that the money they have must come from the churches. Manifestly they will not intentionally antagonize the churches. But on the other hand they also realize that they have the duty and responsibility of pointing out to the churches the needs of the work for which they have been made responsible, and of making suggestions as to how best the churches can cooperate. They understand that all their suggestions may not be practicable, and that none of the plans they propose can be worked everywhere, without modification. But they offer their suggestions to aid the pastors and the churches, with the understanding that they may need change or adjustment according to local needs. And they urge most strongly and earnestly the cooperation of the churches in the suggested plans, so far as possible. Cooperation is necessary to success, and the boards would be failing in their duty if they did not keep before the churches the needs and possibilities of the work the churches have committed to them. But they have no desire to " run " the churches.

So with other criticisms of the boards. Get the facts, and see that the members of your church have them. And always have an attitude of sympathy and cooperation toward the boards and their problems.

The Problems of the Mission Boards

It helps very much in developing the spirit of sympathetic cooperation that is necessary in developing

an intelligent, thoroughly efficient missionary church, if we understand and appreciate some of the problems which face the mission boards. And they are many. (1) One is *the ever-present financial problem.* There are pathetic calls for reenforcements for sorely overburdened workers; there are whole villages asking for teachers and preachers who cannot be sent; there are opportunities for schools, and needs for hospitals, for which there is no money available; there are Christians who have not been visited in years, and whole sections that the missionaries have never visited; there are unsanitary shacks occupied by missionaries which should be replaced by real homes to conserve the health of the workers; there are great territories where Christ has not been preached. What would you do if these appeals came to you as a member of the board to which the church has given the responsibility for that work? You would figure and plan, and cut here and adjust there, and then you would appeal with all your vigor and earnestness and persistence for larger offerings, just as the boards do now.

The fact is, we do not appreciate what the financial problems of the boards mean. They mean just these things we have mentioned. We who give our money for missions think of it very often as just so much cash. The board members reckon dollars in terms of lives saved in hospitals, villages visited by missionaries, churches organized for the spread of Christian life, Christless souls won to the Saviour. No wonder the board is persistent in its appeals for funds. Stand where you can see what they see, and you will feel the tremendous urge they feel. The

financial problem is a tremendous one, for humanly speaking everything depends on it. Read the financial appeals and suggestions which come from the boards in the light of this and other problems and opportunities they face, and you will not criticize but sympathize.

When this great problem has been mentioned scarcely a beginning has been made on the problems of the mission boards. The list is a long one. We can only catalog a few. (2) *How to do what the board clearly sees needs to be done without alienating those who are inclined to be critical.* It is very often impossible to go ahead as fast or as soon as they should because of the importance of keeping the constituency united. (3) *The selection of new missionary appointees.* Only the best available can be sent; considering the many needs and the qualifications of the men or women applying, which should be chosen? (4) *The most statesmanlike development of the work in various fields.* All sorts of questions arise. Which stations give most promise? What forms of work are most needed? What changes in policy or organization would best meet changing conditions? (5) *Relations with missions of other denominations.* Fields overlap, adjoining sections are untouched; friction has developed locally, united effort might strengthen the Christian impact; many questions arise calling for Christian courtesy, forbearance, and statesmanship. (6) *Personal questions.* Missionaries do not always get along well together—how can their relations be adjusted so as to maintain harmony and secure the greatest efficiency in the work? Missionaries prove unsuccess-

ful—how close their service without doing injustice to them and arousing loud opposition from their friends? The boards face hundreds of such questions every month. Not one in a hundred of their constituency knows of these problems. If the members of the churches could appreciate some of them, have them explained to them, and be brought into sympathy with the difficulties the boards have to solve, their interest and cooperation would be very greatly increased.

Making Use of the Boards

There are helps of all sorts being provided by the boards continually for developing a missionary church, but few churches make as full use of the facilities offered to them as they might. Some realize, however, that an answer to almost every kind of question relating to plans of their church can be had from the home or foreign mission board. An increasing number are writing to headquarters for information about various forms of work, different stations and missionaries. Most of this information is in printed form, folders, pamphlets, books, and pictures. Smaller publications are free, larger ones have a small price to help pay cost of printing. Books are often in paper as well as cloth binding and are sold as cheaply as possible. Every one should have the latest catalog of literature carried by the mission boards and keep informed on the latest publications.

Another form of correspondence is more general: "What suggestions can you give me for a program on kindergarten work in Japan?" "I am to take

part in a debate on the relative importance of medical and educational work; can you tell me where I can get information?" Such questions call for thought and research, and some boards have a secretary or assistant whose main business is to answer just such general questions, passing on to others the successful plans reported from some churches, making suggestions for programs and methods, and giving to correspondents the information they seek. If you are to have a part in a missionary program, or if you are an officer of a missionary society, or a member of a missionary committee, or a teacher in the church school, or leader of a boys' club, or superintendent of the church school, or a deacon or elder, or pastor of the church, write to the missionary and educational boards of your denomination for suggestions.

Still another form of help provided by the boards is the furnishing of missionary speakers. Some churches call often, but there are a great many churches where a missionary or a missionary secretary or other board representative is never seen or heard. Particularly is this true of smaller churches, and those off the main lines of travel. Such churches ought to appeal to the boards for speakers once in a while, arranging perhaps an itinerary among the smaller churches. For local speakers, e. g., laymen, women, or pastors, the boards are ready to supply help in the latest facts, suggestions as to points to be emphasized, and in some cases outlines of brief addresses. Cultivate relations with the boards and the secretaries and many lines of helpfulness will open from them to you and your church.

Denominational Meetings

The boards and their officers are continually arranging conferences, rallies, conventions, institutes, and other group meetings to help the churches in realizing and fulfilling their missionary task. The best speakers are provided, the latest literature is distributed, the plans that have proved most effective are explained, and long and careful thought is given to making the meeting as informing and stimulating as possible. Unfortunately it very often happens that many churches are not represented, and that those who most need the help are not present. Of course some are not present because they are not interested. But other churches are not represented because the pastor or missionary committee do not realize the great help to be gained by attendance. Of course there are plenty of reasons to keep them away—business, study, etc.—but it is a serious mistake not to be present or have the church represented by some strong leaders. In the first place, one gets acquainted with the denominational leaders, the board secretaries, and the missionaries. In the second place, the denominational plans are explained, and difficulties and objections are ironed out. In the third place, the practical suggestions are brought out which every church needs in order to make its missionary work up-to-date, fresh, and interesting. And lastly, the addresses and discussions stimulate to new endeavor by revealing what other churches are doing—perhaps some neighbors of your church —and by showing the opportunities of service and the resources of God. By all argument it is worth

while for your church to be well represented at such meetings. The pastor ought to attend unless it is a conference for a special group—but do not expect him to pay his expenses out of his own pocket. See that it is taken care of by the church; the expenditure will more than come back. The chairman and other members of the missionary committee should attend. See that other leaders are present, like the Sunday-school superintendent, the deacons or trustees or elders. Especially make the effort to have leading laymen go to such meetings, or if it is a women's gathering see that some capable women who are not active in the missionary society are sent, including some of the younger women. Too often churches appoint as delegates any who happen to be going, or those who always go, or those whose names first come to mind. On the contrary, most careful thought should be given to the choice of representatives, to secure those who on their return will be able to contribute most to the work of the church. If care like this is taken in choosing delegates, it is often possible to induce some to go who would not think it important if the ordinary careless method of appointment is followed. What is true of special institutes and conventions is true also of official denominational gatherings. So far as denominational organization permits, every church should have members present, in order to have first-hand knowledge of the workings of the denomination and its missionary boards and to have a voice, as far as possible, in determining their policy. Careful attention to representation at denominational meetings will bring large returns.

The Denominational Program First

Loyalty to one's own denomination and its program is the best assurance of loyalty to the great cause of Christ everywhere. Denominational divisiveness is not such an ominous problem as some think. Almost all denominations are coming to have close relations with one another in conferences and increasingly in actual work. This is particularly true of missionary work, both at home and in the foreign field. Home mission boards are federated in the Home Missions Council and the Council of Women for Home Missions, and foreign mission boards are united in the Foreign Missions Conference of North America and the Federation of Women's Boards of Foreign Missions, and plans and programs are largely made in common. So that in being loyal to one's own denominational program one is not disloyal to the larger program of the church as a whole. No chain is stronger than its weakest link, and the strength and effectiveness of this united program of the church depends on the strength of the programs of the several denominations. How effective your denominational program is depends on the strength of the support given by the churches of the denomination. In earlier chapters we have laid emphasis on having a missionary program in the church suited to the church's needs and interests. What we are now saying about the loyalty a church should show to the program of the denomination is not out of harmony with that emphasis. No program for a whole denomination, with hundreds or thousands of churches, in cities and the open coun-

try, in East and West, can fit into the life of all the churches in all its details. Some of the details need to be modified to suit local conditions; some have to be given more importance than the plan calls for, others less. But the main objectives of the program can be adopted by every church throughout the denomination. These should be a part of the missionary plan of the church; the details also should be followed so far as possible, though as suggested some modification not affecting the main objectives may be wise.

The difficulty with many programs set forth by the denominational bodies is that they are too often concerned with immediate results, to the exclusion of education for the future. Most boards make their work of securing funds far more difficult than it should be by working for the money needed this year or during this set period, without at the same time laying a strong foundation for the work of next year or the next period. It is natural that the great sums of money needed should loom so large that the task of getting them becomes the big, all-absorbing objective. But the getting of the money will be a vastly easier matter when all boards realize, as some do, the importance of knowledge as a basis for giving, and lay more emphasis on missionary information and education in their denominational programs. The local church ought to make its educational program primary, carrying this on steadily year after year. Then into this program bring the program of the denomination, adopting its great objectives as the great objectives of the church. Modify the details as you will, but be loyal to the

program. This counsel cuts athwart the attractive habit many churches have of putting some independent missionary work or some unrelated local project into the foremost place in their financial plans, to the exclusion of the great fields for which as a part of the denomination they are responsible. Here the principle may well be applied, "This ye ought to have done, and not to have left the other undone." Special objects should not be excluded, but the main objective ought always to be the knowledge and support of the denomination's own work. Loyalty to the denominational program first!

A Denominational Esprit de Corps

This denominational loyalty is more than simply accepting the leadership and direction of the denominational boards or officers. It means a denominational esprit de corps, a denominational enthusiasm, based on thorough knowledge of the denomination, its organization, its leaders, its policies. Let us say again that denominational loyalty of this sort does not mean disloyalty to the larger fellowship which includes all Christians. But whatever the larger loyalty may mean, now or in the future, the cultivation of an intelligent denominational enthusiasm is primal. Develop this denominational consciousness, and you have a strong force in pushing forward the work for which the denomination and the whole church are responsible. There is no wiser or more effective way to arouse denominational spirit than through knowledge and appreciation of the achievements of the denomination and its representatives on the mission field. The heroic story of missions

in Turkey ought to arouse every Congregational church. The recital of the travels and hardships and successes of Archdeacon Stuck and his associates in Alaska should stir the hearts of all Episcopalians. A vivid portrayal of the pioneer work of Judson and his noble young wife and of the great developments that have resulted in Burma ought to make Baptists enthusiastic. The history of Methodist missions all over the world may well arouse every member of that church to larger activity and generosity. The story of Dye of Central Africa and that of Shelton of Tibet are a precious legacy to all Disciples. And so we might go on through all denominations. There is no monopoly of heroism or statesmanship or of the overflowing blessing of God. Every denomination has a story, and a hundred stories, in its missionary endeavors, that can be used powerfully to stir up a proper pride and to develop a consciousness of power and resources and to develop a will to do and to sacrifice. The great trouble is, too many churches and too many members know very little about these exploits of the pioneers. Here is a great asset which is in large part unused. Pastor, deacons, elders, missionary committee, ought to set themselves to make the great history of their denomination, in its tale of missionary heroism, familiar to the whole church. Then they will have a denominational esprit de corps with which they can do almost anything.

XII

RECRUITING FOR THE FIELD

The Church a Recruiting Agency

Recruits for the ministry and for missionary service come from the churches. Yet a good many earnest Christians never give this a thought. There are some churches that have sent into religious work scores of fine young people, and are doing this continuously. There are others, however, that have never given a single recruit to the leadership of the church. Let us emphasize, therefore, the fact that every church is, or should be, a recruiting agency. The only source for the securing of new missionaries is the Christian young people of the churches. They do not come from outside the churches, nor from some particular group or kind of churches. The churches that furnish the advance workers of the kingdom are not different from yours, so far as its make-up is concerned. It is from just the same kind of young people that you have in your church that the new recruits for the mission field come, and from just the same kind of homes as you have. And it is the business of your church and of all churches to be training young people continually for the places of leadership as missionaries at home and abroad. We leave this matter too much to the young people themselves. True, they must not be forced, but the church should be continually holding before the young people the need for missionaries and the

worthiness of this service, and be praying that God will honor them by choosing missionaries from among their number. Just as truly as that the church has a responsibility for educating the members in the facts of missions, for praying for missions, and for giving to missions, the church should recognize its responsibility for seeking out those whom the Lord may be choosing for missionary leadership at the front. Recruits are always needed, even if in varying numbers. Moreover the preparation takes many years, and every one whom God calls to this work will be needed by the time he is ready to enter it. So that constant cultivation should be given to the enlistment of recruits, that they may be ready when prepared. As a part of its missionary plan every church should include proper efforts to interest suitable young people in missions as a life-work, and pastor, missionary committee, deacons, and Bible-school superintendent should set themselves seriously to the securing of worthy results along this line.

What Is a Missionary Call?

There are some good Christians who think that it is an interference with God's plans to set the needs for missionary service before young people and to make any efforts to influence them to offer themselves for such work. Their idea is that if God wants any one as a missionary he will speak to that one and definitely "call" him, and the one who is called will have a peculiar sense and feeling of being God's choice for a definite work. No one should undertake missionary work without a clear

confidence that that is what he ought to do for God, but the conviction will not be just a feeling; it will be grounded on definite facts, and the decision will come as the result of considering those facts. As a matter of record, missionaries have always gone out because they have deliberated over needs, conditions, and circumstances, with the teachings and call of Christ to every Christian, and in the light of the facts have quietly and intelligently decided to give their lives to missions. William Carey pored over the Bible, read Cook's "Voyages," and studied a map of the world. Robert Moffat listened to the stories of bold Moravian missionaries in Greenland and Labrador from the lips of his mother. David Livingstone read the lives of Henry Martyn and Carl Gützlaff, and heard Robert Moffat describe how he had "sometimes seen in the morning sun the smoke of a thousand villages where no missionary had ever been." Adoniram Judson read a missionary sermon on "The Star in the East" by a chaplain of the East India Company. In the case of every one of these it was the facts of need combined with their own opportunity that constituted God's call. That is the way God still calls young men and women to missionary service. The author has talked with scores of young men who have felt themselves called to the mission field and has read hundreds of letters recounting their experience and explaining their decision, and with hardly an exception the story was this: They wanted to use their lives as fully as possible for God, they believed the place of greatest need was the mission field, and they believed that they could in some measure meet that need.

A missionary call consists of three things: (1) *Knowledge.* Men and women do not give their lives to something they have never heard about. A missionary decision is based on knowledge of the world, the comparative need of peoples in different parts of it, what has been done for them, what can be done, what ought to be done. A young man or young woman reads and studies and comes to believe that the greatest need for Christian service is in non-Christian lands, or in unevangelized sections of our own land. This is fundamental. No one ever decides to be a missionary without first learning the need of the missionary world for Christ and Christian service. (2) *Consecration*—a loving desire for the enthronement of Christ in the hearts of all men and a purpose to use one's life to that end. No one will be a missionary unless he thinks the most important thing for all men is to know Christ, and naturally he will never give his own life to the mission cause unless he is eager for Christ to come to his own. (3) *Opportunity.* The possession, in some measure, of the necessary qualifications is a strong reason for believing God wants the man where such qualifications are most needed. As Ion Keith-Falconer put it:

> While vast continents are shrouded in almost utter darkness and hundreds of millions are suffering the horrors of heathenism or of Islam, the burden of proof rests upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign mission field.

A knowledge of the greater need of the mission field, a desire to fulfil the need, and the opportunity to have

a part in fulfilling the need—these constitute a missionary call.

Qualifications for Missionary Service

What kind of young men and women should be encouraged to consider missionary service in making their life plans? In other words, just what is meant by "opportunity"? (1) *Youth.* Ordinarily one who goes to the foreign field ought to be under thirty. Mastery of the language, becoming acclimated, and adjusting one's self to new conditions of life are very difficult after that age. Special positions in foreign lands and work in this country constitute exceptions, but in general youth is a necessary qualification. (2) *Education.* The demands of missionary work are such in these days that thorough educational training is necessary in order to handle the tasks and problems that are involved. Education is spreading all over the world, and poorly educated missionaries are not welcomed. (3) *Health.* The hardships of the early days have largely gone, but conditions of physical life and the nervous strain of the work and associations make it impossible for any but those in perfect health to be successful, though some who could not work in one climate can do so in others. (4) *Leadership.* No matter how good a man or woman may be, more is necessary to fit for missionary service. A missionary in these days, especially a foreign missionary, is first of all a leader. He is an administrator, a teacher, an advisor. Many native workers, and perhaps other missionaries, are under his direction. The best young men and young women, who have ability in some

directions as leaders, are the only ones who should be encouraged to look forward to missionary work. (5) *Tact.* More missionaries fail because they lack tact and common sense than for almost any other reason. No one who cannot get along with others at home can hope to get along with others, even other missionaries, on the mission field. (6) *Freedom from home responsibilities.* This does not mean ordinary home ties. Because one is an only child is no proof that God does not want that one to serve him in China. But occasionally there are home responsibilities that constitute a valid reason for not considering missionary service. (7) *Character.* This is mentioned last simply because it is assumed, not because it is less important. Proved Christian character is the first essential for success as a missionary.

Clearly not all the young people of any church are called to missionary work, either at home or abroad. But in almost every church there are earnest, sensible young men and young women with strong bodies and qualities of leadership, who can get the requisite education and other training, if attention is given to them early enough. The responsibility rests heavily upon the church, especially upon the pastor and other missionary leaders, to educate the young people in missions and to choose out those who seem to have the native fitness and the opportunity and to lead them into a frank and fair facing of the missionary call of God for their own lives.

Various Kinds of Missionaries

Just here it should be made clear that there are a great many different forms of missionary work. The

young men who are sent out are not limited to preachers, nor the young women to evangelistic workers. There are teachers of all subjects, both men and women, physicians, nurses, dentists, builders, industrial managers, musicians, forestry experts, directors of community centers, kindergartners, matrons of day nurseries, Americanization visitors, bookkeepers, business managers and mission treasurers. Almost every kind of worker is needed, either in the home mission field or in the foreign mission field. For the purpose of missions is to build a Christian civilization, beginning with Christian lives and reaching out from them and through them into the whole life of the community and of the nation, to make it all Christian. You can tell a young man or young woman with almost any bent or talent that that talent can be used in the mission field, and there is increasing call for the unusual forms of work, though in small numbers. It would be well, however, in the case of a promising young man or woman, to bring him into touch with the secretary of the mission board early, so that his training may be wisely directed. This is true, indeed, regarding every one who may be considering missionary service, especially work abroad. The boards welcome an early acquaintance with possible candidates. Of course such communication does not commit either to future action. Finally, let it be remembered that every one who is to enter missionary service needs thorough training. No short-course man or woman is needed. The best is none too good to offer God for his service anywhere, in the home church or the missionary field.

The Missionary Call from the Pulpit

Every pastor should sound a clear, bold call from the pulpit for missionary volunteers. He may preach on the principles of missions and may pray for the missionaries and their work, but if he does not make a definite personal application there are young men and women in his congregation who ought to hear the voice of God asking for the gift of their lives who will never hear it because this personal application is wanting. The fact is, many ministers are a little afraid to be very direct in such an appeal, partly because they fear the opposition of the parents, partly because they have a mistaken desire that their young people shall have a comfortable life, partly because of a lack of the sense of the heroic in the service of Christ, and partly because of lack of missionary interest. Parents need to be faced with their missionary responsibility for their children, and the young men and young women need to be confronted squarely with the need of God for their lives where the need is greatest. If they do not hear the summons from the pastor they are quite likely not to have the matter enter their minds, or to feel that it is not important as the pastor never mentions it. Moreover, it is easy to shift one's responsibility to others, to feel that one's situation is peculiar and that others can go more easily. Only a clear picture of the needs of the mission fields, a bold and revealing description of the qualifications of the young people of the church, and a frank challenge to them to prove their loyalty to Christ and to make their lives of the highest use to the world by

heroic service, will bring some face to face with the question of volunteering for missions. The question of values should be presented frankly, the real meaning and purpose of life should be set forth, the compensations of missionary life should be recounted, and it should be made clear that there are some of the young people of the church who ought to consider the question. This personal appeal ought to be presented by the pastor at regular intervals. His people ought not to be permitted to assume that the normal business for them or their children is to make money, or that the natural life for them or their children is a comfortable life at home. The normal thing for a Christian is to find the place of greatest need, the hardest task, and the most heroic service. The trouble is, there are too many abnormal Christians. And one reason for it is that the pulpit does not sound forth vigorously and fearlessly enough the heroic call to self-denying, daring service for Christ.

The Pastor and His Young People

But it is not only in the pulpit that the pastor can be a recruiting agent for the mission field. The minister who is in touch with his young people as a minister should be, and who has their sympathy and confidence, can find numerous ways of bringing the question of missionary service before those who he believes should consider it. An occasional talk in the meeting of the young people's society will help. A series of life-work addresses by himself and others will give opportunity to present missions for consideration equally with business, teaching, and other

vocations. A visit to the church by a well-chosen missionary can be made an occasion for carefully prepared interviews on this subject. Letters to some of the young people away in college can suggest the question. And especially the ordinary conversation of the pastor with young people can be directed into a consideration of the claims of missionary service. Ministers ought to interest themselves in the plans their young people are making for life. It is not a matter for indifference what a young man or a young woman with opportunity to choose decides to do with the life and talents God has given. An entirely false idea of success is abroad in the world, among Christians as among those not professing to hold the Christian ideal, and a pastor should take every opportunity to get all his young people, and especially those who have the qualifications for leadership, to realize that success means fulfilling the purpose of one's life in service to one's fellow men; then to raise the question whether there may not be need for his service as a missionary administrator, teacher, or physician. Occasional suggestions of this sort can be thrown out in conversation, but opportunity should be sought for special conversation on the subject with those who seem most promising. Pastors should feel their clear responsibility for recruiting workers for the difficult places in the work of the kingdom. They should study their young people, watch their development, know what their talents and interests are, and diligently and prayerfully seek out those who may properly be asked to face the missionary calling as a possible field of life service and to ask whether God

does not want them to serve him there, where the need is greatest and the fewest have the opportunity of working.

The Responsibility of Parents

Without doubt the greatest obstacle in the way of securing recruits for missionary service is the opposition of parents. Of course parents who are not Christians may naturally be expected to oppose such plans for their children, but the strange thing is that fathers and mothers who are Christians, often very active in the church, should set themselves in opposition to their sons or daughters undertaking a difficult task for Christ. Such an attitude is a strange commentary on their Christianity. The trouble is, Christian parents as well as those who are not Christian are too generally imbued with the idea that a successful life means affluence and comfort. They talk of these things before their children, instance this one or that one as successful when what they have in mind is their money and comfortable life, and their plans for their sons and daughters center around the securing of a paying position that will bring ease. Any parent can sympathize with the desire that one's children may be spared discomfort and have plenty, with a home among old friends and with all the enjoyments of culture. And yet as Christians we have to remember that there is something better and bigger to strive for than any of these things. We have to remember that wealth and comfort are not success; that success is the accomplishing of the purpose for which God has sent us into the world; and that the great thing for the

Christian is to undertake the hardest task, go where Christ needs him most, and do the utmost possible to help make Christ king over all the world. That is Christian success, and Christian parents should hold this ideal before their children continually. The ideal of success that is common in the world is not a Christian ideal, but thoroughly unchristian, and fathers and mothers who are Christians ought to be concerned greatly lest their children yield to the influence of this unchristian ideal and seek a false success. Christian parents wrong their sons and daughters, instead of blessing them, when they turn their lives and talents toward pursuit of any ideal but that of Christ. If you want to give your boy or girl the greatest happiness and make it possible for them to look back upon life with the greatest satisfaction, urge upon them the planning of their lives in such a way as to do the most for Christ and to help the world most where it needs help most. Not every young man or young woman can be a missionary, or should be one, but parents need not fear to let their children face the question of missionary service, knowing that Christ gives the richest blessings to those who use their lives most freely for him. Christ's word remains true for every Christian, "A man's life consisteth not in the abundance of the things which he possesseth." The ideal for Christian parents and for their children is his, "Not to be ministered unto, but to minister."

The Opportunity of Teachers

Teachers of young people's classes in the church school have a unique opportunity to bring the claims

of missionary service to the attention of their pupils. If the world's needs have been adequately presented and the missionary principles of Christianity have been clearly taught, with conviction in the mind of the teacher, a foundation has been laid for the personal appeal which must surely be made if the teaching is to issue in action, as all teaching ought to do. The general question of one's own duty in view of the situation in non-Christian lands and the unevangelized groups in America should be frankly discussed, and this is the opportunity of the teacher to press home the question whether God may not want the service of some of those in the class as home missionaries or foreign missionaries. Point out the qualifications and the preparation needed, making it clear that there is no place for second-rate young men or women in this work on the frontier of Christianity, but that to establish a Christian civilization, with all that includes, calls for the strongest, wisest, best-trained, and most earnest Christians to be found. The class teaching should be followed up by personal conversation on the subject with any who seem specially qualified by native gifts or opportunity, perhaps putting in their hands such a pamphlet as Speer's "What Constitutes a Missionary Call," or Eddy's "The Supreme Decision of the Christian Student." While frankly setting forth the conditions of life, etc., which missionary work involves, do not emphasize the sacrifice but the privilege. Urge the honor of being given the opportunity of doing the hard task for Christ and being trusted with such a big undertaking as the missionary has. Pray for reapers, and get the class to praying for

them. At the same time seek wisely and persistently to lead those best qualified to face frankly the question of being themselves reapers in the great missionary harvest-field.

The Appeal of the Heroic

The great decisions of life are most often made in the teens or early twenties. These are the ages when the heroic most appeals to the imagination. Older boys and girls and young men and women want to do things. They are stirred by the deeds of those who have accomplished things against heavy odds. They are not afraid of difficulties, and laugh at things called impossible. They are loyal to ideals, and dream of the best and the highest. Enlist them in loyalty to Christ, and you can appeal to the heroic to stir them to great decisions and difficult tasks. Here is an opportunity that should be made the most of. Appeal to the heroic in behalf of missionary service. Do not encourage the idea of an easy life. Life is not given to be got through as easily as possible but to use in accomplishing the most for God of which life is capable. So show the difficulties of missionary work. Tell of the hard tasks great leaders in the world's conquest have performed, of the sacrifices they made and the satisfactions they had in the achievement of great things for the kingdom of Christ. Describe the things needing to be done in foreign lands and in mission fields at home and make clear the difficulties and obstacles. Point out that the great things, the things worth while, are not easy, and that the easy life never accomplished the biggest things for God. Appeal to the heroic, tell the

story of the missionary heroes, and stir the ambition and purpose of the young men and young women to undertake the hardest tasks for Christ. So you will enlist for the missionary enterprise the kind of recruits that are needed.

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XIII

MONEY FOR MISSIONS

A Missionary Church Gives

Giving is the essence of missions. That is what missions is—giving what we have to supply the need of those who have not. If one says, "Missions is giving the gospel, not money," we may reply, Christian giving knows no limit. If money is needed in Christ's work for the world, a Christian cannot say, "I will preach the gospel, I will give my moral support and sympathy to the missionaries, I will pray for missionary success, but I will not give my money." Such an attitude would be absurd. A Christian gives, gives unreservedly, gives everything, that Christ may win the world. This giving includes money. So a church that is genuinely Christian gives, and gives liberally, for missions. Taking into account the financial ability of the members, a true gage of its missionary interest is the amount given for missions. Giving of money is an inseparable part of the missionary life of a church. It is not something to be distinguished from the church's spiritual life and activities, but is an integral part of that life, as much so as prayer or evangelism. It is not a meaningless custom that an offering is a part of the service of worship; we give not just to pay expenses but as an act of worship and Christian service. So giving is an essential part of the missionary life of every church.

The Principles of Stewardship

We give our money as an expression of our love to God and in recognition of God's ownership of our possessions. We are all stewards of God. There are three simple stewardship principles: (1) God is the owner of all things. This scarcely needs argument. The Bible teaches it clearly in such passages as "Every beast of the forest is mine, and the cattle upon a thousand hills" (Ps. 50 : 10); "The silver is mine, and the gold is mine, saith Jehovah of hosts" (Hag. 2 : 8). (2) We hold what we have as God's stewards. This is not so readily recognized by us, but is just as clearly taught in the Bible. For example, consider the meaning of the parable of the talents (Matt. 25 : 14-30), the parable of the pounds (Luke 19 : 12-27); and verses like 1 Corinthians 4 : 1, "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God," and others. Indeed, this follows logically from the fact of God's ownership of all we have. (3) The acknowledgment of our stewardship requires the setting apart regularly of a definite portion of our income for the Lord's work. The classic scripture here is 1 Corinthians 16 : 2, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him," expressing in Christian terms the spirit of the Old Testament tithe.

Making and using money in accordance with these stewardship principles puts a value upon money that cannot be reckoned by its purchasing power. It becomes a part of ourselves. When we give, we give ourselves. How we give expresses ourselves. Giv-

ing becomes a Christian act. Unlimited possibilities are contained in it. Giving is as much a spiritual service as praying or preaching. So our giving is an act of missionary service.

Why Money Is Needed

The extension of the kingdom of our Lord is impossible without money. Money is needed to transport missionaries to their fields, to pay their salaries, to erect their homes, to build chapels and schools and hospitals and orphanages, to pay the salaries of native pastors, evangelists, teachers, Bible-women, and other workers, to meet the cost of evangelistic touring, to buy supplies for schools and hospitals, to provide Scriptures and other Christian literature, to help weak home-mission churches, and administer the work and disseminate information at home. All these things cost money. You can pray just as earnestly as you like for the conversion of the heathen, for the Christianization of New Americans in our cities, for the evangelization of unreached villages and towns in non-Christian lands, for the relief of the people from ignorance, poverty, and suffering, for the health of the missionaries, and for the spread of missionary interest among the home churches, but unless you or others pay the cost in dollars and cents, you might as well stop praying. The world will never be evangelized or Christianized without money. Of course God could do it without our cooperation, but he never works that way. If we want the world evangelized, civilization made Christian, and Christ crowned King in the hearts of men everywhere, we must give our money.

How that enhances the value of money and ennobles and spiritualizes it! It is not so much gold or silver or paper, but so much spiritual power, so much of God that we carry around in our pocket or hold in our hand. It is this which we can put into the life of our community or send into the lives of people in the uttermost parts of the earth. Use your money for yourself, selfishly, and it loses its divine character and power and becomes just plain, hard coin. But use it for Christ, and it is the noblest and most powerful thing for good and for God that you have. It is an inestimable privilege that has been given us, in making our money teach and preach and work for him.

Education in Giving

It does not need much consideration to make it evident that most churches need to be educated in giving, in fact, need such education all the time. By this we do not mean simply developing a spirit of generosity. Many Christians are generous with money who nevertheless give very unintelligently and very unwisely. Education is necessary in (1) the principles of giving, or stewardship; (2) the objects of giving, to what we should give and in what proportion; (3) the methods of giving, the wisest and most efficient ways of using our money for God.

Church-members need to be taught pretty clearly the principles of giving. Money is so generally sought after as an individual possession that most Christians give very little thought to the application of Christ's lordship to money. Every pastor ought to preach regularly on these principles, presenting

the subject in different ways, using different texts and fresh illustrations. An occasional series of sermons can be made effective. The subject may well be presented in the midweek service, where greater informality is possible and the subject can be opened for discussion. Questions can be invited, and thus difficulties can be answered. The devotional atmosphere of the prayer-meeting is the right atmosphere in which to consider so practical a question as the use of money. However, more important than trying to teach grown-ups, who have their habits of giving pretty well settled, is the instruction of the children and young people. At some point in the Bible-school curriculum there should be a study of money in relation to God's kingdom, what money is, whose it is, how to use it, and how to give it. In fact, the right use of one's money is so important that teachers should use every opportunity in connection with lessons on more general subjects to impress on their pupils the meaning of money, one's responsibility for one's money, and the possibilities of money in helping the work of Christ.

Careful education is needed also in the objects of giving. Too much of our giving is indiscriminate, with little consideration of the relative importance of different objects and little thought of our special responsibility for particular objects. Giving is often unintelligent. People give for "missions" or "benevolences," without much knowledge of where or how or by whom the money is to be used. The result is smaller offerings than would be the case with intelligent giving, and lack of the spirit of worship with the gift. A church should know how

its money is used; in fact, it should decide intelligently how its missionary budget shall be made up and to what objects and organizations the money shall be given. The same applies to the Bible school and all other organizations in the church. Full information should be given on the work of the societies or boards to which money is given, using incidents, pictures, maps, and literature to help make this clear; and a regular report should be given on what has actually been accomplished. If any of the mission boards or other organizations publishes a brief statement, in a folder or pamphlet, showing the results of the year, it is a good idea to send a copy of this to every member of the church, with a letter from the pastor calling attention to it as a report to them on the use of their gifts. An intensely interesting method of reporting the results of the church's missionary giving is a sermon or address by the pastor showing what their gifts have accomplished during the year in proportion to the total gifts of the denomination. For example, suppose the whole denomination has given $1,000,000 for foreign missions, with the result that 8,000 native workers have been supported, 10,000 baptized, 2,000 Sunday schools carried on, 3,000 schools conducted, 75,000 pupils given a Christian education, 400,000 medical treatments given, and $100,000 contributed by the native Christians; if the church has given for foreign missions $1,000, or one one-thousandth of the $1,000,000, the church by its thousand dollars has secured 10 baptisms, supported 8 native workers, conducted 2 Sunday schools and 3 day-schools, given 75 boys and girls a Christian education, provided 100

medical treatments, and brought $100 into the Lord's treasury besides. The same method can be used to show what the church has done in home missions, education, etc. This is of course arbitrary, but it is an exceedingly graphic and concrete way of showing what the church's money has accomplished. It can be kept from being mechanical by giving incidents and making the story personal and human throughout, and is certain to arouse keen interest.

Education is needed in proper and effective methods of giving. This needs to be undertaken first of all with leaders individually, then with the official board of the church, then with the church itself. If weekly giving to both local expenses and missions is not the method, with a yearly every-member canvass, a monthly or quarterly follow-up, and monthly or quarterly reports by the treasurer of missions, show what the custom that is followed does and does not do, point out what Christian principles and New Testament teachings require, and compare results with possibilities and with what others are doing who use better methods. We speak more in detail regarding this in the section on the every-member canvass. The point to be emphasized here is the necessity of thorough education in the most effective methods of giving, in view of the importance of money and in view of our responsibility for what God has entrusted to us and of the unlimited possibilities of money in the work of the kingdom.

For What Shall the Church Give?

In the multiplicity of causes needing money, what shall the church choose as the objects of its benefi-

cence? First of all, the work represented by the denominational missionary, educational and benevolent boards or societies. Denominational loyalty was emphasized in Chapter XI. The most practical evidence of such loyalty is our giving. This is loyalty that costs something—and this is the only loyalty that counts. "If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever" (1 Tim. 5 : 8). The missionaries of your denomination and their coworkers are of your own household, and their work is yours. The first obligation is to support them and that work. Who else will take care of the work of the denomination if the members of the denomination do not? This is a day of mission comity, when each denomination is recognized as having definite fields of work, in many of which no other denomination is at work. Other denominations recognize that the responsibility for those fields belongs to the churches of that denomination, and unless those churches support the work it will not be supported. Then besides the missions of the denomination there are special lines of work that are distinctly denominational, such as the support of the denominational schools and the care of superannuated ministers. The whole financial program of one's own denomination should be the first care of every church of that denomination. This work has been begun by those churches, and no other churches will continue it and support it. It belongs to those churches, and the responsibility for supporting it is theirs; just as the support of the schools and police and fire departments of a community is the

responsibility of the people of that community. In one case the responsibility is moral and in the other it is legal, but is the moral less obligatory upon Christians than the legal?

Second, give to the regular, established work rather than to new and special objects. There is more interest sometimes in a new proposition, like a new school or a new station, or an automobile, or an electric lighting plant, and often such things are very greatly needed. But always the thing most needed and most important is the work already in operation, the work to which these extra things would be additions or accessories. The mission boards are not arbitrary in urging the regular work as the first claim upon the churches' gifts. This is the attitude of the missionaries themselves. Their annual financial requests put first the support of the work already in operation and the continuance of appropriations for that work, and if they were asked whether they would prefer that a church should give to their station or withdraw its gifts from that station and open another, they would unhesitatingly say, "Open the new one if you can, but at any rate support this one strongly." Of course the extra needs should be met if possible, but first let the church continue its gifts to the work already established.

Third, include in the church's missionary budget some interdenominational object to foster the fellowship with Christians of other churches. Many of the denominational budgets already include such items, such as the union women's colleges in the Orient, the union churches in Oriental ports and in

the Canal Zone, the work of the Federal Council of the Churches of Christ in America, etc. Where any of these is included there is a fine opportunity for pastors to call attention to these items and stress the larger fellowship of the churches. If the missionary budgets of the denomination do not take in interdenominational objects, the church should include in its own budget a certain amount for some interdenominational or undenominational cause, such as those mentioned, or the American Bible Society, the Canton Christian College, or the local visiting nurses' association.

Fourth, an emergency item should be in the church's missionary budget, which can be voted by the proper body to meet special needs that arise locally or in other parts of the country or in foreign lands.

How to Give: the Every-member Canvass

Every church needs to study the best method of giving. And the only method that fully meets the situation is the every-member canvass, coupled with the weekly offering for missions and local expenses through the double envelope. The rapidly increasing number of churches using this plan, and the large results, financial and spiritual, that follow the thorough working of the plan, are sufficient evidence of its value. In brief the every-member canvass is a simultaneous visitation of all the members of the church on a given day to secure pledges for both missions and local expenses. Complete information on how to organize an every-member canvass is provided for the asking by the proper board or depart-

ment of any denomination; we give here only a very brief summary: (1) Selection of a day for the canvass—this should be a Sunday, to emphasize the spiritual nature and meaning of giving; (2) tentative adoption of a budget for missions and local expenses; (3) full preparation of the church by the pastor in a series of midweek services and Sunday morning sermons; (4) definite enlistment of a group of members—about ten per cent. of the membership —for the work of canvassing; (5) training of the canvassers in one or two meetings; (6) letter from the church to every member, signed by pastor and chairman of finance committee, explaining the canvass, giving details of the budget and requesting all who are not canvassers to be at home on Sunday afternoon to welcome the church's messengers; (7) sermon by the pastor on the morning of the canvass on the spiritual side of giving and the meaning of the every-member canvass, after which the canvassers are dedicated to their work in prayer; (8) meeting of the canvassers in early afternoon for prayer and for canvass of one another; (9) a thorough canvass of all members by teams of two, according to lists prepared by finance committee; (10) report by all canvassers to committee before evening service, when a tentative report is given to the church; (11) reassignment of those not pledging, and recanvass during following week, with final report the next Sunday; (12) distribution of carton of double envelopes to every one who has pledged; (13) final adoption of budget by church; (14) quarterly statement sent to each member, to verify account and remind of pledge.

No plan will work itself; but the every-member canvass always brings full spiritual and financial results when it is fully worked. In cases where success is not attained, one or more of the following causes for failure are sure to be found: Use of letters or taking of pledges in church service instead of personal visit, overemphasis on current expense budget, too extended a period of visitation, failure to train canvassers, insufficient education of the church before the canvass, failure to make the canvass an annual event, lack of adequate follow-up work.

Following Up the Canvass

The greatest essential in securing a successful every-member canvass is full preparation. But the canvass will fail of permanent results, financial and educational, unless it is followed up adequately. In the first place the canvass should be made complete by visiting during the next week those not seen on Sunday. Then non-resident members should be canvassed by a strong letter sending the greetings of the church, enclosing a subscription card and pointing out their responsibility for cooperating through their offerings in the work of the church of which they are members, but also raising the question whether they should not transfer their membership to a church in the place where they live. Once a quarter a letter should go from the finance committee to every member, pointing out some of the spiritual results that have been made possible through the money that has been contributed, enclosing a statement of the member's account in both local expenses and missions, and expressing the warmest interest

in all that concerns the member. The letter should explain that the financial statement is sent, first, in order to correct any errors in the church's accounts, and second, to remind the member of his pledge, if he has subscribed, and of the need of the Lord's work for the gifts of his followers. A further statement should be added making it clear that the letter is sent to every member, that it is in no sense a dun, and that if the member has found it necessary for any reason to delay payment on his pledge it is suggested that he tell the pastor so that the matter may be understood. In the latter case a notation should be made in connection with his name on the books, so that no further statements will be sent him until the pastor, who should quietly and sympathetically keep in touch with the situation, notifies the finance committee that the member's financial difficulty is relieved. All this should of course be kept in confidence. Following the above procedure avoids the difficulty that makes the quarterly statement objectionable to some, and at the same time makes it possible for the pastor to learn of any need among the members and for the church to act sympathetically in relation to the members.

The every-member canvass should also be followed up continually throughout the year with information, not only a regular financial report monthly or quarterly, but a report from time to time on what has been done on the mission field with the money the church has given. This of course is a part of the general program of missionary education. But the information should be tied up to the money gifts of the members in such a way that they will think of

the achievements of the missionaries as made possible in part by their offerings, as is quite true, and hence as their achievements, the work of their church. Current missionary information, especially from the missionary periodicals, can be presented by the pastor and others in this way so as to be very personal and interesting. The point is that those whose interest has been aroused in order to secure their pledges for the missionary work of the church should not be allowed to let their interest lapse by the neglect of the church. A follow-up of interest as well as of pledges is necessary.

What About the Tithe?

In conclusion, a brief paragraph may be given to this question, a very live one today in relation to missionary plans and methods. Old Testament giving began with the tithe; a tenth of all income was required of every Israelite. This was law. One had no option. Free gifts were called for also, but the tithe was the required acknowledgment of God's ownership and man's stewardship. There is by no means agreement among Christians as to whether the Jewish requirement is also a Christian duty. But the New Testament nowhere definitely states this to be true, and the spirit of Christ's teachings, which are entirely free from the legalistic requirements of the old dispensation, is quite opposed to considering the tithe—the tenth—as a binding law upon Christians. The Christian principle of giving is better expressed by Paul's injunction in 1 Corinthians 16 : 2. God calls for a regular acknowledgment of him by free-will offerings proportioned to

the gifts he has bestowed upon us. But this involves proportionate giving—the regular giving of a definite proportion of our income, carefully determined in the light of the needs of Christ's work and our responsibility for those whom God has entrusted to our care. The simplest proportion is a tenth; it is easy to reckon and is on the average a normal proportion to give. It has been estimated that if every Christian gave a tenth of his net income to the Lord's work, all needs at home and abroad would be cared for. The appeal for proportionate giving, to provide for missions and local work, may well suggest a tenth as an average gift. It is easier to get people to accept this than to get them at first to work out a proportion for themselves, and experience has shown that most people can give a tenth of their income. But others can give more, and some must give less. No hard rule should be urged. The spirit of Christ calls for the free-will gift, sacrificial but willing and glad. And in all giving we need to remember our stewardship and Christ's example. Emphasize the lordship of Christ, and the tithe will find its proper place, and sufficient will be given for the needs of the Master's work at home and abroad.

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XIV

PRAYER FOR MISSIONS

Why Pray?

This question is fundamental. Why pray for anything? In view of the great number of books on prayer we need not give large space here to the consideration of the meaning and importance of prayer. But it is a subject that demands the most earnest study on the part of every minister and church leader. Prayer was central in the life and teaching of Jesus. It has a place in every service of worship. Christian workers, including missionaries, pray much and ask others to pray for them and their work. Clearly prayer has an importance that cannot be overlooked or neglected. And if it has any value at all, it must have some importance with regard to missions, the largest and most difficult task of the church. Even if prayer has only a reflexive meaning, and affects only the one who prays, to pray for missionaries and for native workers and for their work is worth while for its broadening influence alone. To think of other peoples and nations widens our horizon; to pray for those engaged in hard tasks elsewhere broadens our sympathy as we recall our own difficulties; to face in the quiet of the deep places of our life the problems that missionaries are giving their lives to solve, quickens our interest and makes us realize afresh our need for God's power and help. But if prayer is more than mental and

emotional in its influence, if it is objective as well as subjective, if it really does things and accomplishes results in the lives of the men and women for whom we pray, then it is a weapon of tremendous power, and every member of the church ought to be taught how to use it.

What Missionaries Think of Prayer

It is well to consider what missionaries themselves and missionary leaders at home think of prayer. Read what some of them have said:

> Unprayed for, I feel like a diver at the bottom of a river with no air to breathe, or like a fireman on a blazing building with an empty hose (James Gilmour, of Mongolia). Prayer and pains through faith in Jesus Christ will do anything (John Eliot, missionary to the Indians). Whoever prays most, helps most (William Goodell). He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or Chinaman is by way of the throne of God (Eugene Stock of the Church Missionary Society). Every element in the missionary problem depends for its solution upon prayer (Robert E. Speer).

The missionaries believe in prayer. John Hunt's deathbed cry was, "Oh, let me pray for Fiji! Lord, save Fiji!" Adoniram Judson of Burma testified, "I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came at some time." David Livingstone records his prayers again and again in his diary: "Help me to be more profitable during this year." "My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee." And when his faithful

friends entered his tent on that last morning, he was on his knees in prayer.

What Prayer Has Accomplished

It is a long story, and a library of books would be needed to tell it in brief outline. You can go back to Peter's missionary vision on the housetop, and from that event down to our own time trace the connection between prayer and the organization of missions and of missionary agencies. The beginnings of Carey's mission to India can be traced back to John Ryland's address to the churches, urging prayer for "the spread of the gospel to the most distant parts of the habitable globe." The results of the Haystack Prayer-meeting at Williams College are well known, including the formation of the American Board of Commissioners for Foreign Missions, the American Baptist Foreign Mission Society, the Foreign Mission Board of the Southern Baptist Convention, the American Bible Society, and other missionary and benevolent organizations. Revivals on the mission field have been the direct result of definite prayer.

The upheaval in the training-school at Kyoto, Japan, March 16, 1883, whose influence has perhaps shaped the whole subsequent Christian development of Japan, the outpoured floods in the Lone Star Mission among the Telugus, the movement among the Mahrattas in India on the first Monday in January, 1833, the incidents of 1846 in Miss Fiske's school at Urumia, the work of Michaelis of the Gossner Society in Java, and the revival wave that swept over Turkey in 1888—all these had no sufficient explanation save that supplied by the power of definite and believing prayer.[1]

[1] Speer, "Missionary Principles and Practice."

The Church Missionary Society of England set a day for prayer for new missionaries in 1885, and on the evening before the appointed day one hundred university graduates offered themselves. The China Inland Mission prayed for one hundred new recruits to the missionary force in 1887, and exactly one hundred were secured. John G. Paton's parents dedicated him at his birth "to be consecrated, if God saw fit, as a missionary of the cross," and they prayed constantly that he might be prepared, qualified, and led to decide for that service. Pastor Gossner sent out 144 foreign missionaries, securing the money for their support through prayer. And so the story goes. These are but instances chosen almost at random. Clearly there is a power in prayer which can achieve mighty things in the extension of God's kingdom.

Education in Missionary Prayer

Is education in missionary praying necessary? Ask yourself these questions: Who are these "missionaries" for whom I am to pray? What do I know about them? Where do they live? How do they live? Just what is "missionary work"? That is, what do missionaries do? What specific problems do missionaries face in these days, particularly the missionaries of my own denomination? How does the missionary task differ in India, China, Mexico, Arabia, and other countries? What are some of the things that have been accomplished and what is there definitely yet to be done? Are there missionaries enough? What are the qualifications of a missionary? What are the "idols" that the "heathen" worship, and in just what respects is Christianity

superior? Where in this country are the missionaries of my denomination working? Among what peoples? With what success? Who are the secretaries in charge of my missionary work, and what are the problems they and the boards are facing? What has prayer accomplished in missions? For what objects do the missionaries ask us to pray?

Of course any one can pray for missions and for missionaries even if he cannot answer any of these questions. But clearly the more you know of the things these questions suggest, the more intelligently and definitely you will pray. And this means more interest in your praying, more earnestness when you pray, more frequent mention of missionary workers and their needs in your petitions, and probably more practical cooperation on your part as a result of your knowledge and your praying. There would be a great deal more prayer if Christians knew more about the persons and objects for which they pray. Prayer is what the missionary enterprise needs most of all, and everything that will make praying more attractive, and encourage more people to pray, is of the greatest importance. Surely, then, it is worth while for a minister to give some attention to the education of his members in everything that will make for more and better and more intelligent praying for missions. And apart from the objective results of their prayers on the work itself, the development of their prayer life will of course react upon their own character, and be a potent factor in their personal spiritual development. Here, then, is an attractive opportunity for the pastor.

Some Great Examples of Prayer

One thing that a minister can do to develop the missionary praying of his people is to remind them from time to time of some of those who have been great in prayer for missions. Try to induce them to such an experience as that which David Brainerd, missionary to the Indians, relates in his diary:

> God enabled me so to agonize in prayer that I was quite wet with perspiration, though in the shade and in the cool wind. My soul was drawn out very much from the world for multitudes of souls.

The autobiography of John G. Paton of the New Hebrides is full of incidents like the following, showing Paton's trust in prayer. His home had been destroyed by the savages and they were searching diligently for him to kill him. And the chief who had been protecting him refused to take the risk any longer and told him to go out and climb a certain chestnut tree and wait till the moon rose.

> I climbed into the tree, and was left there alone in the bush. I heard the frequent discharging of muskets and the yells of the savages. Yet I sat there among the branches, as safe in the arms of Jesus. Never, in all my sorrows, did my Lord draw nearer to me, and speak more soothingly in my soul, than when the moonlight flickered among these chestnut leaves, and the night air played on my throbbing brow, as I told all my heart to Jesus.

How Educate the Church in Missionary Prayer

There are at least three ways in which a church can be educated to pray, and to pray intelligently and with interest, for missions:

1. *The Pastor's Public Prayers.* The most forceful way by which a pastor can teach his people to pray for the extension of the kingdom is by his own example. It would be well for every pastor to check himself up once in a while and ask himself how often he brings missionary petitions into his pulpit prayers, what missionary objects he does mention, and how definite his missionary petitions are. Unfortunately, there are many live and earnest ministers who entirely overlook the opportunity their public prayers give them to bring the greatness of the Christian enterprise before their people and to suggest by their own example the importance of praying for its world-wide extension. No Sunday ought to pass without a prayer for the missionaries, mentioning some special needs of their own life or their work, or a prayer that Christians at home may realize their supreme mission to win the whole world to Christ, or an expression of thanksgiving and praise for the work God has done in turning the hearts and life of men of all races to himself, making the prayer concrete by the mention of one or two definite evidences of his advancing conquest. To a larger degree than many ministers realize, the outlook of the members of the congregation is determined by what they hear their pastor pray for. They follow his leadership, and they note, almost unconsciously, the objects and the persons that he thinks worth including in the circle of his interest and petition, and their interest and prayers are largely limited to these. Definite missionary praying like this requires preparation, but preparation should be given to the prayers of a service as truly as to the sermon. And

enough preparation to give definiteness and variety to the missionary portion of the prayer is abundantly worth while. The pastor will reap the rewards in broader Christian interest on the part of the people, increased prayer by them for their representatives in the missionary work of the church, and more earnest and more active Christian service.

Many of the great missionary prayers and other striking sayings of missionaries can be quoted in public prayer with great effectiveness, expressing the strong feelings of the minister, and turning the thought and interest of the people toward those other parts of the world and other nations that may be mentioned. Here are some of the quotations that may be culled from almost any missionary biography:

While God gives me strength, failure shall not daunt me (Capt. Allen Gardiner). Let me fail in trying to do something rather than to sit still and do nothing (Cyrus Hamlin). The prospects are as bright as the promises of God (Adoniram Judson). We can do it if we will (Samuel J. Mills). Rock, Rock, when wilt thou open to my Saviour? (Francis Xavier before China). If America fail the world will fail (Edwards A. Park). If I had a thousand lives to live, Africa should have them all (Chas. F. Mackenzie). I have one passion; it is He, He alone (Count Zinzendorf). He who loves not, lives not; he who lives by the Life cannot die (Raymund Lull). Your love has a broken wing if it cannot fly across the ocean (Maltbie D. Babcock). Expect great things from God; attempt great things for God (William Carey). If you want to serve your race, go where no one else will go and do what no one else will do (Mary Lyon).

These quotations can be multiplied a hundred times. They may be used effectively not only in prayer, but

in sermons, on the church calendar, in letters, in teaching, and in other ways.

2. *Instruction and Suggestions by the Pastor.* A second means open to a church for securing an education in prayer is by definite instruction by the pastor. The midweek service offers a special opportunity for this. It is traditionally a prayer-meeting. The spirit of the service is generally devotional. The pastor has the widest freedom in the selection of subjects and in the conducting of the service. How to pray, and what to pray for, are natural topics for this service. A course of subjects on some such general theme as "Kingdom Prayers," or "Thy Kingdom Come," can be taken up, with such topics as these in succeeding weeks: What Jesus Prayed For, Some Great Results of Prayer, Prayer and the Extension of the Kingdom, For Whom Shall We Pray, How to Pray Intelligently, How to Make Prayer Interesting. Or a series can be had on "Great Men and Women of Prayer," studying the prayer life of great leaders in the world's conquest. Another subject is "A Practical Prayer Program," considering different phases of the work of the kingdom which should be included in prayer.

The best way to learn to walk is to walk. The best way to learn to swim is to swim. And the best way to learn to pray is to pray. The pastor can be as earnest as he likes in talking about prayer, and he can tell the most thrilling incidents he can find about the power of prayer, but unless he can actually enlist individuals in praying, he has failed. General exhortations and suggestions will accomplish little in this direction. His suggestions must be very definite.

For example, the pastor can occasionally mention in the midweek service a definite subject, or mission field, or missionary, give some concrete explanation, pointing out the location on the map, perhaps, or in some other way make the subject or person real, and ask for several prayers. The plan has been tried successfully of having a missionary prayer topic regularly each week. Sometimes it may be well to ask certain persons beforehand to be prepared to offer prayer for the missionary object. Printing the topic on the church calendar is helpful. A simple missionary cycle of prayer has been widely effective in enlisting members in definite missionary prayer. Some denominations or mission boards publish a prayer cycle or prayer almanac. These are very valuable. The best cycle of prayer is one that the local church itself puts out, which should include the pastor, the local work of the church, a few definite needs in the community, the names of any members who are missionaries, a few selected mission fields, which are in some way related to the church or some of its members, and certain definite missionary subjects that fit into the local interests, as educational work, medical work, missionary cooperation, etc. Make the appeal for missionary prayer as definite and concrete as possible and closely tied up to the things that already interest the members. Do not be satisfied with talking about prayer, but take practical measures to get the people, a few at first, then others, actually praying for the great interests of God's world-wide kingdom.

3. *Bible-school Teaching.* A third principal means for the church's education in missionary prayer is

offered by the Bible school. Instruction in prayer may be assumed to be a part of the curriculum. Does this include instruction in missionary praying? It ought to, surely. For unless the teaching includes the most effective force for establishing the kingdom of Christ and presents to the pupils the possibilities of its far-flung influence in the widest ranges of the kingdom, it is seriously incomplete. Does every school actually have a study of prayer? How many give their pupils any adequate conception of the missionary value of prayer? For example, how many have a study of the teachings of Jesus regarding prayer for the kingdom? How many present concretely some of the great results of prayer in the extension of the kingdom? Or show how modern apostles to the Gentiles have prayed? Or suggest some of the peoples and some of the missionaries and some of the objects for which to pray? Or point out the problems in the building of the kingdom that baffle human wisdom and call for the divine help that is made available as God's people pray? These things ought not to be left to the minister's sermons, or the testimonies of a few of the faithful at the midweek service. Most of the children and young people will not hear these. Moreover, to teach how to pray, and how to pray large prayers, is surely a duty the church owes its children, and the obvious place for such teaching, like every other teaching concerning the Christian life, is the Bible school. It would be a surprising experience to most pastors and superintendents to examine the courses of study in their school with this subject in mind, and to find how little attention is paid to prayer, and especially how

limited and narrow is the view of the objects and reach of prayer. The curriculum of the church school is defective at a vital point if it does not give full place to a study of prayer as a means of helping Christ to win the world.

But actions speak louder than words, and learning by doing is the most effective way of learning. The world-kingdom ought to find frequent mention in the devotional service of the school and of every department. The prayer hymn should often be a missionary one. The prayers ought to bring the subject to the pupils' attention. The missionary petitions should be concrete and definite. Different countries and varying forms of work should be brought into view. References to Christ's missionary prayer, "Thy kingdom come," his Great Commission "Go ye," his promises with a "whosoever," Paul the missionary, the Gentiles or heathen of today, these help to tie up missions to the Bible, and give authority to the missionary enterprise in the minds of the pupils as they hear these things mentioned in prayer. And the example of the leader in praying for missionaries and the missionary enterprise is bound to stimulate the praying of the pupils in that direction. "Like priest, like people"; like superintendent, like pupils.

Then, too, do not forget the value of learning to pray by praying. If the devotional service of your school or its departments provides for participation by the various classes, as it should, you have the opportunity, if you are pastor or superintendent or teacher, to suggest a few of the great missionary themes for including in the prayers of classes. If the classes have prayer in their classrooms, teachers

can teach missionary praying with unequaled effectiveness by leading the class to remember different objects of need in extending the kingdom to "the uttermost parts of the earth." And for the private praying of the pupils every teacher should make suggestions, giving practical help in making their prayers interesting, concrete, unselfish, and missionary. For example, teachers who read the newspapers with a thought of the meaning of events to the kingdom of God can effectively suggest to their pupils situations and events in the world as matters for prayer. This can be done informally at the beginning of the class session. The church school offers very wide opportunities for education in missionary prayer, the more effective because the school reaches those whose ideas and Christian habits are in the formative stage, and because it has a definite, systematic, thoroughgoing task of educating in the Christian life.

Growing Prayer

There is one other thing to be said. Pastors, superintendents, teachers, and other leaders, should be on the lookout continually to see that in their teaching and example prayer is ever growing to be a bigger thing. It should have an ever-widening horizon. Its outreach should be continually growing. New needs, new persons, new peoples, new experiences, should be coming within the reach of its interests and feeling the touch of its power. How many people pray for the same things every day and every year—the same folks, the same work! You can recognize some public prayers as those you heard

years and years ago. But prayer ought to be an expanding life, ever larger, ever broader, ever more inclusive. See that your church, your school, your class, prays for new objects each year. Test them occasionally, and thus test yourself. See whether they have become interested in new needs and new missionaries. And introduce those whom you have under your care to others in the enlarging fellowship of prayer and need. All this means that your own prayers should grow. Read, study, think, do anything that will help you to make the power of your prayers reach more people and transform more life. Prayer is a mighty force that God has made available to us, and we must use it to the full and to the widest extent.

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XV

ORGANIZING A MISSIONARY CHURCH

The Church Itself a Missionary Society

It was shown in the first chapter that the purpose of the church, of every local church, is missionary. That makes every church a missionary organization. If it is properly organized it does not need much special machinery in caring for its missionary work. The chief problem is not erecting efficient missionary organization, but getting the church, or its leaders, to see that the main business of the church is missions; that missionary education, missionary giving, missionary prayer, missionary activity, are an integral part of the church's work, to be planned for as seriously and intelligently as worship, or evangelism, or community service. The less special missionary organization the better. Missionary societies suggest that missions is a subject of optional interest, something additional to the regular work of the church, a concern of some of the members, but not an essential thing, like worship or evangelism. There is no special organization for these; the church as a whole engages in them. So the more the regular organization and departments of the church can be utilized in the missionary work of the church the better. And most churches have organization enough for all their work, local and missionary. The pastor and his board of deacons, elders, or stewards should make the general missionary plans, as they

plan for other phases of the church's work. The plans can be worked out in Bible school, children's clubs, young people's and woman's societies, men's brotherhood and the church at large. Details of the general plan, coordinating of the missionary education and activities of the various departments of the church, and oversight of the missionary work as a whole, needs a missionary committee of the church. This committee is really the only special missionary organization that most churches need. The denominational plans, however, in many cases, call for certain special missionary societies, and a church should usually fall in with the plans of the denomination. Nevertheless, organizing a special society for the development of missionary interest and the carrying on of missionary activities, while intensifying these for the limited number participating in them, shuts out from missionary knowledge and activity those who for any reason do not join, and develops the impression, as already pointed out, that missions is a matter quite optional, belonging only to those who are interested in the subject. It is far better to have a woman's society that includes missions as one of several activities than to have a woman's missionary society; it is better to include missions in the curriculum and work of the church school and of the young people's society than to have special missionary circles for the children and young people. What we said at the beginning of this section should be kept in mind: The less special organization the better; use the regular organization of the church as far as possible; make missions an integral part of the church program.

The Church Board a Missionary Committee

Whatever special organization seems necessary, the church board, deacons, elders, stewards, should think of themselves as a missionary committee for the whole church. This is not affected by the fact that the church has a missionary committee. The latter works out in detail the policies which the church board decides upon; the church board has the responsibility for determining these policies, under the direction of the church, and of caring for the missionary interests of the church as it cares for all other interests. The missionary plan of the church should be formulated under the board's direction;[1] the various communications of the denominational missionary boards should be brought before it for consideration; the detailed plans of the missionary committee should be discussed by the board from time to time; and the whole missionary situation in the church, as to education, offerings, prayer, activities, should be reviewed regularly, once a month or once in two months. The members of the board should feel themselves related to the work of the church in the largest way, and should recognize their responsibility for this most far-reaching part of the church's task, not allowing themselves to suppose that because there are missionary societies in the church this part of the work belongs to those societies. Let the members of the church board, whatever its name, think of themselves as a committee on missions, as they think of themselves as a committee on devotional life, church services, and

[1] See Chapter II.

evangelism, and the church is bound to be a missionary church.

Success Depends on the Pastor

The attitude of the church board toward the church's missionary work depends upon the attitude of the pastor. And as the missionary development of the church depends on the plans and leadership of the board, the pastor, here as elsewhere, is the key to the situation. He largely determines what will be considered at the meetings of the board. And these meetings are too important to be left to chance thought as to what shall be brought up for discussion. At the board meetings all phases of the church's work and life should regularly be considered, and the pastor should survey the whole field and bring into each meeting a program of various phases and departments of the church's work. Among these is the church's missionary work. It is the pastor's responsibility first of all to bring his deacons, or elders, to a realization of the importance of the missionary plans of the church, and of the central relation they hold toward the success of those plans and the kingdom-wide relation of the church. This he can do in his conduct of the meetings of the board. What we said in Chapter IV regarding the training of the church officers applies here. Tactful but energetic and persistent efforts must be made by the pastor until the board sees and feels its responsibility and opportunity toward the great world-wide work of their church. Not till this is achieved can the church hope for full success in its missionary organization and missionary development.

The Church Missionary Committee

To work out in details the missionary policy and plan of the church, and to carry these plans into execution, there should be a missionary committee. This committee should be a regular standing committee of the church, appointed annually like other officers and committees. It should consist of a chairman, with the chairman of the missionary committees of the Sunday school and of the young people's society, the president of the woman's missionary society, or the presidents of both home and foreign societies if there are two, and one or two members-at-large. If there is one woman's society representing all phases of woman's work in the church, the chairman of the missionary section or committee should be a member of the church missionary committee. If the school has a missionary superintendent or a director of missionary activities, he or she should be the representative of the school on the committee. In brief, all missionary interests should be represented ex officio in the committee's membership, together with a chairman and one or two others representing the church as a whole. The members should include both men and women, and the chairman may be either a man or a woman. The careful selection of the chairman is of the greatest importance. He should not be one of the ex-officio members, but should be able to represent all departments and all groups. He should be interested in the missionary work of the kingdom, though he may not previously have been active in missionary work. He should be a good organizer and executive, able to lead

the committee in planning and able to enlist the members and others in specific tasks. It is not at all necessary for him to be a good speaker; his work is to be done in committee, not on the platform. Above all he must be one who can be depended upon, not easily discouraged, one who will stick to his task, give time and thought to it, and work harmoniously with the pastor and his fellow committeemen. Of course, perfection is not to be expected, but the success or failure of the missionary program of the church hinges, next to the pastor, upon the chairman of the missionary committee; hence the greatest care is necessary in choosing this important leader. It will not do to appoint some one who is just "interested," or simply a good talker, or one who undertakes a piece of work and then lies down on his job. Get the very best man or woman in the whole church for this most important position.

The committee should meet at least monthly, on a regular date, and every member should set this date apart sacredly for this meeting. The chairman, if he is wise, can readily get his committee to feel this sense of responsibility. To do so he will need to make it worth while for the members to attend. Do not meet after prayer-meeting; you will need a whole evening if your committee is doing what it ought to be doing. The chairman should plan each meeting carefully. Some of the most hopeful things in the church's missionary development should be presented at the beginning of the meeting, with a very brief review of a few outstanding missionary events reported during the month in the missionary magazines or the daily papers. Then each phase of

the committee's work should be discussed and definite plans made for the succeeding month. Do not let any difficulty pass without trying to find a solution, and see that every member of the committee goes away encouraged and optimistic.

Each member of the committee should have some definite responsibility. Of course those who officially represent various organizations are responsible for those parts of the missionary plans which affect those organizations, but the plans for other departments and groups not represented and for the church as a whole should also be put in charge of different members of the committee. Make plans which will eventually cover the whole field, but do not begin with too much. Undertake a few things that you can surely carry through, then add others from time to time as needs and opportunities appear. It is not necessary to go into detail regarding the work of the committee. Suggestions have been made elsewhere in this book, and here we only list some of the different things that the committee should plan for: coordination of missionary plans of various groups in the church according to the church's unified missionary plan; missionary courses as an integral part of the Bible-school curriculum; missionary reading-courses or contests; mission-study classes and discussion groups; a church school of missions; missionary library; missionary museum; missionary information in the church calendar; missionary pictures and announcements on the bulletin-board; missionary literature table; correspondence with missionaries; missionary recruits; missions in social gatherings; subscriptions to missionary magazine

and promotion of its reading; promotion of general missionary reading; enlistment of parents in missionary education at home; community missionary work; cooperation with finance committee in arranging every-member canvass; development of missionary prayer. These and other plans are outlined in various chapters of this book. It is clear that the missionary committee has plenty to do. No committee in the church should take itself more seriously. There is no limit to the plans and possibilities of the committee and its work.

Organizing the Church School for Missions

The missionary plans of the church school should be worked out in coordination with those of other departments and organizations and with those of the church as a whole. Its missionary organization should be coordinated with the church missionary organization. The school should have a missionary committee, or a missionary superintendent or director of missionary activities; all of these are used effectively by successful schools. The chairman of the committee, or whoever is immediately responsible for missions in the school, should be ex officio a member of the church missionary committee, submitting the school missionary plans to that committee from time to time and taking part with other members in the responsibilities, plans, and activities of the committee.

The missionary plans for the school should be worked out by the Sunday-school missionary committee or director and should include education, worship, and service. They should be in harmony with

the general missionary plans of the church and should have the approval of the superintendent. The principal educational plans in the Sunday school should be directed toward the inclusion of missionary teaching as a regular, integral part of the school curriculum. Where that is not yet possible the missionary director can introduce supplemental instruction, such as a missionary story told from the platform; but the director or committee should not be satisfied until missions is not regarded as an extra but recognized as a vital part of the religious education of the pupils. Suggestions regarding the place of missions in the curriculum are given in Chapter VII.

More than simply including missions as one of the subjects studied is necessary, however, if the boys and girls and young people are to be imbued with the missionary spirit. The teachers must be missionary. They must understand and recognize the fundamental place of missions in the Bible and in Christianity, and must be in earnest in trying to inculcate in their pupils the missionary spirit of Jesus. Otherwise their missionary instructions will be limited to missionary courses and their teaching of those courses will be more or less formal. Perhaps the most important task to be undertaken by the missionary director or missionary committee, as it may be the most difficult, is the missionary training of the teachers of the school, so that they will bring out the missionary application of other lessons than those labeled " missionary "and will use missionary illustrations in their teaching; in other words, make missions the big thing in their own Christian experience and in their teaching, as it is the big thing in

Christianity. There are various ways of doing this. One is by an occasional talk to the teachers in the teachers' meeting or workers' conference, by the missionary director or chairman or by an outside speaker. If this can take the form of a conference or forum it will be more effective. If the superintendent is thoroughly interested, he can put in a persuasive word now and then. Another plan is a missionary-study class for teachers in the church school of missions. A reading-course for the teachers, which shall include a good selection of missionary books, is helpful. Better still is a special effort to enlist every teacher in the reading-course or contest of the church or its departments. If classes take a book to read, as suggested in Chapter IX, the teachers will readily undertake to read with their pupils. Still another plan is personal conference. This may take more time, but may be the most fruitful. Make a definite appointment with a teacher, or with two or three if advisable, explain that you as missionary director simply want to help the teachers and in no way direct their work, point out the fundamental missionary character of the Bible and of Christianity, and tactfully make suggestions, discussing the difficulties and possibilities. An informal conference of this kind with the teachers of a department, or of classes of girls or boys of about the same age, can well be had.

Suggestions regarding worship and service have already been made.[2] It is very important that in planning the missionary organization of the school these be fully considered. It is of course essential

[2] Chapters VII and X.

that the warm support of the superintendent or of the department superintendents be secured in efforts to make the devotional services missionary. With their help it will not be difficult to make the worship of the school a very definite help in the missionary training of the pupils. The enlistment of the members of the school in missionary service is one of the most important and one of the easiest tasks of the missionary committee or director. Cooperation with the various young people's societies, clubs, and other similar organizations is important. Many of the activities of the members of the school are carried on in these organizations rather than in connection with the school as such, and it is not necessary to duplicate what they are doing. Tactful suggestion will secure the introduction of some missionary activities; others can be arranged for classes through the teachers.

Organizing the Women for Missions

The best organization for the women is one society, which includes all their activities, local and missionary. This is decidedly preferable to having a separate missionary society—certainly to having two, home and foreign, as some churches have. Making missions one with other interests of the society emphasizes the fact that it is not something special, apart from the general work of the church, but an integral part of that work. Many more women can be secured as members of a general woman's society than for a separate missionary society, and all get the benefit of the united program, including missions.

The society should have a missionary committee, whose chairman should be a member of the missionary committee of the church. Special care should be taken to secure a strong leader for the chairmanship, that the society's missionary work may be of the highest possible order. For though missions is but one of the lines of work followed by the united society, its importance is so great that no woman should be selected for missionary committee chairman who is simply interested in missions, but one who has education and qualities of leadership, and is able to prepare programs and to organize the missionary activities of the women. The committee's work includes, in general, oversight of the missionary interests of the society, to see that in the program of meetings and work missions is given adequate recognition. More particularly, the committee should prepare programs for meetings, organize mission-study classes and reading-courses, promote the use of missionary literature, enlist the women in missionary giving, organize Christian Americanization work for peoples of other nationalities in the community, and in general do for the women what is suggested in the various chapters of this book for the whole church. Of course, all that is done should be done in cooperation with the church missionary committee and in harmony with the unified missionary plan of the church. That is the reason for having the chairman of the committee a member of the church missionary committee. The various lines of work suggested may be delegated to different members of the committee, but the committee should meet regularly and consider all phases of its work.

Organizing the Men for Missions

The women have emphasized missions, and the men have left the subject to them. That has been the situation so long that it is difficult for the men in most churches to feel that missionary work is something that belongs to them, for which they are responsible and with which they should be familiar. The solution of the difficulty is twofold: Treat missions as an integral part of the whole church's work, and present the subject to the men from their point of view and from the standpoint of their interests. The missionary committee of the church should include several men, and if possible the chairman should be a man. If there is a men's organization, it should have on the committee a representative chosen by themselves. That will make them feel that the committee definitely represents them and that the committee's work is their work.

Their representative should be responsible for the promotion of missionary interest among the men, in cooperation with the other departments of the church. If the work of the men's organization is under the direction of various committees, it should have a missionary committee, perhaps called the World Fellowship Committee or something similar. This committee will develop such missionary activities as may be wise and practicable, emphasizing missionary information. If the men are not organized, a man should be chosen to serve on the church missionary committee who will be responsible for work among the men. It is not important that he officially represent the men, but it is very

important that he be a man whom the men like and whom they will follow, a leader who understands men and who can get them to do things. There are a few plans that should be vigorously pushed. One is to get the men of the church to inform themselves on missions. Most of the pamphlet literature is prepared from the point of view of the women. There is a great need for folders and booklets presenting missions from the standpoint of interests with which men are closely related. If your mission boards publish that kind of literature, connecting missions with business, for example, or politics, or social conditions, or education, it can be used with great effectiveness. But not indiscriminately. The right kind of matter should be selected for different men. Regular follow-up methods should be used, and advantage taken of subjects of current interest. When the time is right, efforts should be made to enlist the men in more serious educational plans. A missionary reading plan for the whole church will interest the men if their part of the plan is handled by a live man and the books chosen are of real interest to men. If a church school of missions is held, there should be a class or discussion group for men, led by a man, presenting the subject from the point of view of men's interests. In educating the men in missions good use can be made of the church calendar, the bulletin-board, the literature table, and visits of missionaries.

Stewardship education should not be neglected, including its financial side. Every man should be enlisted in missionary giving. Definite plans for developing missionary praying should be carefully

made, as for example, arranging for the pastor to call on certain selected men to pray for specific subjects in the church prayer-meeting. By all means do not neglect the men in organizing your church for missions.

The Young People's Society

Missions in the young people's society has already been discussed in the chapter on Young People and the Social Life, so no extended consideration of organization plans is needed here. The two important things are, first, a missionary committee, whose chairman shall be a member of the church missionary committee, and second, the coordination of the society's missionary plans with those of the church and of other young people's groups like the Bible school. Effort should be made by the committee to enlist members of the society in the missionary-service plans of the church, as well as to secure a very general participation in the society's own plans on the part of members. It is of great importance that the committee be linked closely with the missionary committee of the church through the chairman, so that the plans of the society may not be made independently, as is so often done, but be an integral part of the missionary plan of the church. In organizations for younger groups the missionary plans will be under the direction of the leader, with such committees or other helpers as seems wise. The leader should see that the missionary plans of the organization harmonize with those of the church. If the denominational plans call for special missionary societies of the young people or children, these

should be coordinated with the church school and so far as possible be made up of whole classes or departments as such.

Maintain a Unified Plan

We have spoken again and again of the importance of having the missionary organization of the various societies and departments related organically to the missionary committee of the church and of having the missionary plans of all the organizations in harmony with the church missionary plan. Let us emphasize it once more. The chief point of weakness in the organizing and planning of missionary education and activities in most churches is the lack of coordination and unity, and so lack of thoroughness and comprehensiveness. It is essential that missions be recognized as an enterprise of the whole church. So whatever the way in which missionary work is organized in the various departments or societies, see that it is all coordinated in the missionary organization of the church itself. Every missionary agency in the church should be directly related to the church missionary committee, and the committee should include a representative of every organization or group of organizations in the church. This will make certain a comprehensive missionary policy in the church. One unified plan of missionary education, devotion, and activity can be developed for the whole church, covering in a progressive way the whole field of missions, and through the representatives of the different departments and societies every organization can be included in the program in its natural and proper place. If the idea of a

unified plan is adopted, in organization and program, the details of method will readily work themselves out. This is the primary and essential thing.

The Missionary Treasurer

Every church should have two treasurers, one for local church funds, the other for missionary funds. If the work of each is thoroughly and properly done, two persons are needed to take care of the twofold work. It has to be said, too, that in many churches where there is but one treasurer, he and the finance committee or trustees have sometimes been unable to resist the temptation to use the money contributed for missions in paying local church bills. This is like using the money contributed for the poor at the communion service to pay the janitor's salary. In fact, it is rank dishonesty, as the money is contributed for a definite object and the contributors expect it to go to that object. The safeguard is a separate treasurer for missionary funds. Moreover, the separate missionary treasurer emphasizes the importance of missions. This is now the accepted plan in all well-organized churches.

If it be doubted whether there is enough work for a missionary treasurer, consider the following duties: Keeping accurate account of pledges and weekly receipts, remitting monthly to the various boards the proportionate amounts due them, following up pledges with statements, letters, and personal conferences, keeping informed on the needs of the different forms of work included in the church's beneficence and on the general denominational financial situation, conferring with the church finance

committee so that they will feel a responsibility for the missionary funds as well as those for local church expense, and informing the church frequently regarding the missionary finances of the church and the needs of the mission fields. Here is a full-sized job for the ablest man who can be secured.

The Secretary of Literature

If a church has a missionary committee that is fully organized, one of its members will be responsible for keeping acquainted with current missionary literature and for promoting its circulation and use throughout the whole church in accordance with the general church plans. If there is no missionary committee, or if the committee does not include in its plans the circulation of literature, a secretary of literature should be appointed by the church. Sometimes a beginning has to be made with an appointment by the woman's society or some other organization, but as soon as possible action should be secured by the church itself so that all departments of the church may be reached with the literature.

The work of the secretary of literature is exceedingly important, and one should be chosen for this position who reads, who has discriminating judgment as to what will interest various individuals and groups, and who has ability in presenting the literature publicly and in persuading people to read. This is in outline the literature secretary's task. He should keep informed on the best and latest missionary books and pamphlets, home and foreign, for both young and old. He or she will attend conferences and conventions to see the literature exhibited, ex-

amining it, asking questions, and making notes. Book-stores will be visited to see the latest books on mission lands and peoples, and the public library will be a familiar resort for the same purpose. Reviews of the latest books will also be followed in the missionary magazines and general periodicals. Some denominations have a literature subscription plan, bringing the subscriber every new pamphlet published throughout the year. This should be provided by the church for the secretary of literature. Thus in every way he should become an authority on missionary literature. It is then his business—or hers, if a woman—to see to the circulation of suitable books and pamphlets among different groups, young and old, men, women, and children. Some pamphlets will be distributed free, others will be sold. If possible a reading-course will be started, getting various members to donate a book from a list recommended by the secretary of literature. The reading-course plan, with its tally of points for books read, is the best way of enlisting readers. Of course, the men will not be overlooked. If the literature secretary is a woman, she should enlist the men through one of their number. In fact the literature secretary will need to work in the various organizations and groups largely through representatives in those groups. Individual effort will be used, occasional public announcement will be made in prayer-meeting or elsewhere, the bulletin-board, the church calendar, and the literature table will be utilized—every method that can be thought of will be tried diplomatically and persistently to get missionary literature into the hands of the members of the church and

to get it read. This is the task of the secretary of missionary literature, and the opportunities are unlimited. It is fundamental to all the missionary work of the church, for interest depends on knowledge. In all the missionary organization of the church the secretary of literature (the name is unimportant) is the chief essential. A full organization and an adequate program require a missionary committee; and proper care of the missionary funds needs a treasurer of benevolences. But even if neither of these can be had, a secretary of literature can be elected or appointed, if not by the church or the church board, at least by some organization in the church; or some one who appreciates the importance of information can undertake the work unofficially, leaving official appointment to come later when the value of the work shall be evident.

Reports

A word about reports. They are not the most important thing, by far. Some officers and some committees seem to feel that their work is satisfactorily done if they present a report at the proper time in the proper form. And denominational officers often lay too much emphasis on reports. But reports are important. In the first place, they help the persons or committees making them to check up on themselves and see where they have succeeded and where they have been weak. In the second place, they provide a record of things attempted and accomplished which will help in future plans. In the third place, they maintain close contact with the organization or officer to whom the person or com-

mittee reporting is responsible. The missionary committee and other missionary officers should each present a written report at stated intervals to the church or the church board. The chairman of the missionary committee should also see that reports are sent regularly by the church and its organizations or departments to the proper denominational officers or boards.

Making the Plans Work

We have tried in this book to present the best plans of missionary organization and missionary work for the church and its various departments, plans approved by successful use and good results. But no plans will work by themselves. You can have a splendidly organized missionary committee, with all the approved lines of work, each assigned to the responsibility of an efficient member of the committee. You may have an able director of missions in the church school. You may have literature table, bulletin-board, calendar, museum cabinet, and all the other equipment for aggressive missionary education and effort. But unless there is a deep-seated, controlling love for Christ, a great desire to have others know him, and an eagerness that he shall reign over all hearts and lives in a world-wide kingdom, the plans will bear no fruition. Their novelty may carry them along for a time, but soon they will lose their interest and missionary work will cease or become formal. All who are related to the missionary organization of the church may not have an absorbing passion for Christ and his kingdom, but some one must have it if the plans are to succeed.

The pastor first of all must be on fire for God. He may know little of the technique of missions, and may not be thoroughly educated in missionary history and current methods, but if he has a burning zeal for God and Christ, he will be missionary in spirit and will provide the impetus and faith essential to making the church a missionary force. The chairman of the church missionary committee ought to be one whom God has touched in this way. So also others in places of responsibility. The chief element in the making of a missionary church is love for Jesus Christ. Methods of organization fade into unimportance beside this. Plans for education, for worship, for activity, will not want for impetus and zeal with this motive controlling pastor and leaders. "The love of Christ constraineth us." This is the watch-cry of every missionary church.

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